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THE FRUITS OF MORMONISM

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New York

THE MACMILLAN COMPANY

1925

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Set up and electrotyped.
Published October, 1925.

Printed in the United States of America by
J. J. LITTLE AND IVES COMPANY, NEW YORK

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

—Matthew 7:16-20

PREFACE

THE present study of "The Fruits of Mormonism" grew out of an insistant demand for the real facts concerning conditions existing among the people belonging to the Church of Jesus Christ of Latter-day Saints. The opinions of people who have not had the opportunity of studying Mormonism at first hand have been so divergent that the honest seeker after the truth has become very much confused and he is calling for facts that are dependable.

The authors have spent a number of years gathering the material contained in this volume and they have had the best possible opportunity of making personal observations in every part of "Mormondom."

In this inquiry no attempt has been made to determine the truth or falsity of Mormonism as a religion. No special consideration has been given to the theological teachings of the Church; we have been concerned with the pragmatic test showing its results and accomplishments.

It has been our aim to make an examination in a scientific manner of the results of Mormonism after nearly a century of operation. Our point of view has been that of the scientist who sets the thing

apart and examines it critically, using all available statistical material that can be verified by other workers. An especial attempt has been made to eliminate as nearly as possible all personal bias, and to present the truth as nearly as it can be discovered from the well-established and well-recognized sources of information.

We have purposely left out of consideration material that might seem to be prejudiced or that might have the flavor of propaganda either for or against the system. We have tried to use only the material that would be admitted as evidence by any impartial student of human affairs.

No attempt has been made to compare this Church with any other as to doctrine; we have concerned ourselves entirely with the accomplishment and conditions of the people who have been adherents of the Church. In other words, we have sought to discover the place the people living under Mormonism hold when compared with other peoples of the country in those qualities and conditions which enter into human welfare.

The chief sources of material have been the reports of the United States Census Bureau and the official reports of various state, county, and municipal statistic-gathering agencies.

Practically all compilations have been made from original sources, and every attempt has been made to verify the truth of all quotations.

The authors are under particular obligations to

Dr. John A. Widtsoe, formerly President of the University of Utah, and of the Utah Agricultural College, and at present a member of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints; to Dr. Adam S. Bennion, Superintendent of Church Schools; to Dr. George H. Brimhall, President-Emeritus; Dr. H. M. Woodward, Professor of Education; Prof. John C. Swenson, Professor of Economics and Sociology; Lowry Nelson, Director of Extension Work at the Brigham Young University; and to Rev. Charles McCoard, pastor of the Community Church of Provo, Utah. All of these have read the manuscript and have offered valuable suggestions.

F. S. HARRIS,
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THE FRUITS OF MORMONISM

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CHAPTER 1

INTRODUCTORY

SINCE the very dawn of history men have held antagonistic opinions which have resulted in quarrels and strife. During primitive times this tendency manifested itself in a condition of practically continuous warfare between groups of people. As time went on actual fighting was gradually replaced by a tendency on the part of each group to separate itself from all the rest; those not belonging to the group were largely ostracized. There was no greater shame than to be thrown off from a particular group or caste. Our word "outcast" with all its unsavory implications comes to us from a time when it was a disgrace to be eliminated from a restricted caste and thrown out into the great outside world of people for whom no sympathy was felt.

All of those from other lands were supposed to be bad; or at best they were queer. Our word "outlandish," meaning barbarous or uncouth, originally meant simply persons from other lands. If they came from other places they must be inferior.

This condition resulted largely from the fact that

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there was very little opportunity for a sympathetic understanding of one people by another. Travel was very limited, and the fact that brigandage and robbery were common made the presence of strangers unwelcome. As a result those living in remote parts were looked upon with suspicion, and there was little or no attempt made to get the point of view of the other person. In those days distant pastures may have looked as green as they do today, but certainly distant peoples were not regarded with favor.

Even in our enlightened age with every facility for education and travel, these deep-seated prejudices tend to remain. It is difficult for us to realize that in Finland there is less illiteracy than in our own country, or that in heathen China there is a civilization with a stability greater than that enjoyed in many countries which consider themselves to be among the most enlightened. We simply cannot get out of our minds that relic of barbarism—prejudice—which induces us to believe that people with whom we are acquainted are good and those with whom we are unacquainted are bad.

Fortunately, however, we are living in a time when facts are gradually replacing prejudice. This is becoming a scientific age, and science calls for the truth regardless of preconceived ideas or sentiments. It calls for the facts as nearly as they are discoverable and draws its conclusions on a basis of these facts.

The great advances that have been made in science during recent times have come about largely as a result of quantitative measurements. When things could be compared only approximately very little progress was made; but as soon as exact methods of weights and measurements were adopted progress came by leaps and bounds. In the progress of science thousands of years of rough estimates were not equal to a single decade of exact measurements.

In the physical sciences methods of measuring matter and energy have reached a high state of perfection, and as a result progress is very rapid. In the social sciences our methods are not so well standardized; only the beginnings have been made. There is, however, just as much need for the methods of science in studying social problems as in unlocking the secrets of the physical world. Fortunately much attention is now being given to the exact methods of studying groups of people so that even now we do not need to rely wholly upon guesses concerning social progress; there are a few definite measuring rods available.

For nearly a century there has been in this country a movement that has attracted attention throughout the world. It has had applied to it enough prejudice to do full justice to the most primitive age. A person might easily believe himself living in prehistoric times instead of in the twentieth century if he considered only the methods

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of judgment that have frequently been used in connection with this movement.

In the year 1830 in the State of New York a church was organized. It was designated as the Church of Jesus Christ of Latter-day Saints, but it soon became popularly known as "Mormonism" because of a standard book called the Book of Mormon adopted by the Church. The name "Mormon" as a designator of this religious body has never been official, and in a sense it is a misnomer, but since it is well known it will be used here interchangeably with the correct designation.

This church on account of its claims to modern revelation became the center of rather bitter local attacks and its members were subjected to relentless persecution; but in spite of this persecution Mormonism has steadily grown until it has become known for "good or evil" throughout the world.

If a person should at the present time set out to ask people about this movement he could get many different shades of estimates regarding it. Unfortunately most of these estimates would be based on a very meager understanding of the real truth. Divergent opinions are the rule where the facts are unknown or disregarded. Realizing that there are many who are anxious to know just what the conditions are where Mormonism prevails, a study has been made to determine the facts as nearly as possible. Exact quantitative figures have been sought

in order to make the study conform to the best scientific methods.

If there are those who have made up their minds to be hostile to Mormonism they should have the facts in order that their hostility may not be dissipated in the dark; likewise those who are friendly will want to know the facts in order that their efforts may have more intelligent direction. The spirit of the real student however is not that of the hostile adversary nor of the blind champion; it is rather that of the investigator who is anxious to discover the facts, weigh the evidence, and base his conclusions on his findings.

It is believed that the material contained in this volume will be of value to all interested in Mormonism be they friends or foes; or be they among those whose attitude is undetermined pending an investigation.

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CHAPTER 2

EFFECT OF PHILOSOPHY OF MORMONISM ON THE LIVES OF ITS MEMBERS

THE real foundation of any system of religion is its philosophy: its explanation of the past, the present, and the future. Tied up with it will be the hopes of reward and the fears of punishment. The motive behind the actions of man is very greatly influenced by some sort of philosophy and this philosophy is really a crystallization of religious ideas and ideals. It is evident then that in a scientific study of any people and its accomplishments it becomes highly desirable to inquire into its fundamental beliefs in order to find the actuating motives.

In this study of the fruits of Mormonism we are not especially concerned with the religious beliefs of the Church except in so far as they influence the practices and conditions of the people. In other words, we are not making a study of theological doctrines, but rather of practical accomplishments. In doing this, however, we must inquire somewhat into the fundamental teachings in order to see what their probable effects are on the lives of the adherents.

Let us see, then, what are the real basic principles of Mormon philosophy. For this information we should go to original sources such as the teachings of the leaders. Even a cursory glance at the standard works shows that Mormon philosophy is fundamentally Christian philosophy. The fact that the Church styles itself the Church of Jesus Christ of Latter-day Saints clearly indicates its Christian nature. The Church claims to be the real church of Christ established in the latter days through His direct command and after a pattern outlined by Him. It adheres to all of the teachings given to His followers in Judea and also to other scriptures which it claims are additional records of His teachings in which the gospel is explained in greater fullness than that found in the New Testament.

The essence of Christ's teaching was the injunction to give to others where one is blessed with abundance instead of living for self alone; to do unto others as one would be done by; to live a simple life of service, unencumbered by hypocrisy or needless ritual; to keep in constant communication with the Father in Heaven by prayer coming from the heart; and to be doers, and not merely teachers of the word of God. These fundamentals of the teachings of Christ are also the fundamentals of the Church of Jesus Christ of Latter-day Saints. Whatever He has taught becomes automatically part of the doctrine of His church. Mormonism accepts all of His teachings.

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Following the teachings and example of Christ, the Mormon church holds to the doctrine of a resurrection of the body and it affirms that the status of the individual in the future life will be determined by the kind of life lived while on this earth. In other words, it holds that the Great Beyond is not merely a place where all are automatically made equal, but that it is a place of progress where each person takes up the work begun here on earth, with nothing added, and strives to make progress toward the goal reached by our Father in Heaven.

It is evident that a philosophy of this sort is almost sure to have an uplifting effect on those who adhere to it. If all of their present actions are expected to influence their status throughout all eternity, the living of a righteous life becomes a serious matter.

The Mormon philosophy of marriage has been the subject of relentless attack, probably in large measure because it has not been thoroughly understood. The belief concerning marriage is closely tied up with the doctrines of resurrection and salvation which have just been discussed. It is held that the family relation continues in the hereafter and that one of the elements in celestial joy is the proper marital condition. Just as a worthy family here is one of the greatest sources of happiness, it is believed that one's posterity will throughout all eternity be one of the important elements in contentment. Plural marriage, which was at one time

practiced to a limited extent in the Mormon church, found its justification in the possibility it afforded for a large posterity which would contribute to eternal joy.

The placing of the entire marriage relation and family unity as an eternal covenant to be held sacred, not only for the years of life on the earth but also after resurrection, has had a stabilizing effect on the family life. It has had its decided influence in lowering the divorce rate and increasing the birth rate as well as in causing those who enter into this "celestial order of marriage" to regard any infraction of strict chastity as a much more serious offense than it is regarded by many who consider marriage as merely a temporary contract to be disregarded at will.

The doctrine in the philosophy of Mormonism which is probably most far reaching in its effect on the lives of its adherents is that of eternal progression. The gist of this doctrine is that man may continue to grow in learning and wisdom throughout all eternity and that this progress may eventually enable him to attain a state of perfection approaching that now held by God, Himself. In other words, all the progress a person makes is not confined to his three-score-and-ten years of earthly existence. In the future life conditions for progress will be even better than they are here, and the same joy which accompanies advancement during life will continue in eternity.

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The doctrine of eternal progression carries with it the idea that whatever knowledge a person gains in life will be his after his resurrection. It considers it impossible for a man to be saved in ignorance. Further, salvation and exaltation are exactly in proportion to knowledge and intelligence which help to place man in harmony with the great laws of the universe—laws that God has discovered and has learned to use for His own advancement.

This point of view is so thoroughly tied up with the necessity for individual effort that it exerts a profound influence on all the actions of those who believe in it. Salvation is changed from the view of an external bestowal conditioned largely by a limited number of infringements of the commandments to a stage of progress dependent entirely on individual effort. A religion when looked at from this point of view tends to be a living, dynamic force entering into the daily actions of men and women.

The Mormon principle of eternal progression should make of Mormon men and women individuals who seek each day to place themselves on a higher plane of progress.

This leads to the doctrine of continued revelation which is one of the corner-stones of Mormon philosophy. Stated in simple form, this doctrine teaches that God reveals Himself to His children on earth from time to time as He thinks necessary. Anciently through His prophets He revealed His mind and will to His children. Many of these revelations have

been gathered together and made into a book of ancient scriptures which we call the Bible. Throughout the world where they have been seriously studied, these scriptures have been a great aid in helping mankind to progress to a higher civilization and to look forward to a great future life.

Since conditions in the world are constantly changing it would seem that, if there is a kind Father watching over His children, new divine instructions will be needed from time to time in order that guidance may be had under the new situations which are continually arising. The revelations given through Moses were not sufficient for all time; hence new divine teachings were given when Christ came to earth. Many of the Christian sects claim that Christ brought the final revelations to earth although it is not clear why more should not be given except that a chapter in the Bible says the book of revelation is closed. The Latter-day Saints claim that this wording merely refers to that specific book or time, and that revelations from God have been given since then and will continue to be given in the future. It is claimed that within the past hundred years God has given revelations which help to make more plain the teachings of Christ and the ancient prophets, and also to impart specific instruction for the guidance of the Church in modern times. The belief is expressed concisely in the ninth Article of Faith of the Church which says: "We believe all that God has revealed, all that He does

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now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.”

Let us briefly consider what effect this kind of belief would likely have on the lives of those who hold it. In the first place, the Church would become a dynamic and not a static organization; it would become an organization which could be used to meet the problems of the day instead of confining itself entirely to the interest of past generations. This would very likely give a general attitude of open-mindedness not possible where it was thought that all truth had been restored and confined in ancient archives.

Going hand in hand with the spiritual phases of Mormon philosophy are a number of practical doctrines which are designed to promote man's temporal welfare. One of these is what is called the Word of Wisdom, found in Section 89 of the Doctrine and Covenants. This revelation given February 27, 1833, teaches that certain things are not good for man. It mentions particularly “wine or strong drink” and tobacco; it also gives wholesome advice regarding foods. Modern science is substantiating the wisdom of this advice given at a time when very little was known about the principles of nutrition.

Growing out of this Word of Wisdom and backed by other statements in the Doctrine and Covenants ¹

¹ Sec. 59: 20. (The Doctrine and Covenants is a book of modern revelations, and is one of the “standard works” of the Church.)

a sentiment has arisen among members of the Church strongly condemning any intemperance or excess which would injure the body or lower the efficiency of the individual. Thus caring for the body has taken its place as a religious principle which affects the welfare of the soul. Because the body and spirit taken together are considered as the soul of man, it is thought that anything that tends to degrade the body, automatically retards the progress of the individual, and consequently helps defeat the individual's progress toward the great goal of life. Those who follow the Word of Wisdom refrain from the use of all intoxicants, from tobacco, from tea and coffee and from anything else that is known to be injurious to the body. They also avoid over-eating, over-working or any other excess. This means that the Mormon people, if they are living according to the rules of the Church, are temperate and that they avoid over-indulgence in every form. Of course, there are those professing membership in the Church who may break all rules, but there is no doubt that the teachings of the Church in these practical affairs have a salutary influence on the methods of living of hundreds of thousands of its members.

One of the cardinal principles of the Church is that it welcomes truth from whatever source it may come. This idea is expressed in the thirteenth Article of Faith in the following words: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." By this

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principle the Church holds itself open to receive the teachings of science, but does not consider it a duty to pass on the truth or falsity of any of the theories of science, which must by its own methods discover its truths; but when the truth is once established the Church is ready to welcome it no matter what its import may be.

One of the outstanding features in the organization of the Mormon Church is that every member is supposed to be an active worker. There is no paid clergy and any person may be called upon to perform the work of the Church. Among those who preside in the local units, called wards, may be found business men, lawyers, doctors, farmers, school teachers, and others who earn their living at their regular occupations and devote as much of their spare time as is needed to the Church. The missionary work is also carried on by men and women who are called into the service and who not only give their time gratuitously but also pay their own expenses.

This active functioning of all members means that the entire organization is exceedingly democratic. It does not mean that responsibility is not centralized; on the contrary the duties of the officers are well defined, but each person whether officer or member may at any time be called upon for almost any kind of service. Any man in a Mormon audience might be called upon to speak, and it is probable that if he were so called he would have something worth while to say. This makes Mor-

monism decidedly a religion for the people and not for the priest. It is a religion that is understood and can be defended by an unusually large number of its members.

The above are but a few of the tenets of Mormon philosophy that might be discussed; but these are typical of the fundamental teachings of the Church and it is believed that an understanding of these doctrines will help in interpreting the motives that actuate its members. The philosophy of a people will guide its actions and will ultimately determine its accomplishments.

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CHAPTER 3

EDUCATION AMONG THE MORMONS

NEVER before in the history of the world has it been so apparent that ignorance must give way to intelligence. The forces of nature must be harnessed for the use of man; disease must be banished from the earth; and men must learn to live and work together in peace. These results can be attained only through the aid of universal education; and that people which most rapidly prepares itself through education to secure these conditions will lead the procession of those who are marching toward a higher civilization. In our study of the effect of Mormonism on its members, it will be well to consider what is being done among this people in education, since the answer to this question will in large measure give a clue to the station they will occupy among the future inhabitants of the world. Their attitude toward education is of first concern.

Among the doctrines and teachings of the Church are found such statements as: "A man is saved no faster than he gains intelligence," "The glory of God is intelligence," "If a person gains more knowledge and intelligence in this life through his diligence

and obedience than another he will have so much the advantage in the world to come.”¹ The view of the Latter-Day Saints that God wishes man to strive to learn all the great secrets of the universe which He, at present, knows, and try to correlate these discoveries with His will, and the view that every fact learned in this world will be retained and added to the sum total of intelligence in the hereafter, should give this people unusual zeal in gaining an education.

In accordance with the doctrines mentioned above, the Mormon Church has fostered education almost from the year of its founding in 1830. Committees began to select and write school books for special use in the Church schools as early as 1831. So great was the demand for education that only a portion of those calling for schooling could be accommodated in 1835. Even during the troublesome years from 1835 to 1847 when the people were compelled by persecution to move to a new locality every few years, schools were established at each new place of settlement. At Nauvoo, Illinois, the schools were becoming important, and a great university was being planned, when the Mormons were driven from the State.

In the isolated region of the Rocky Mountains after the perilous migration with ox teams across the Great American Desert, one of the first concerns of the people was the establishment of schools. The

¹ Doc. and Cov., 88: 77-79; 88: 118; 90: 15; 130: 18-19.

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first of the pioneers reached Utah in late July, 1847, and it required a great amount of effort to plant and harvest crops, haul timber for houses from the neighboring mountains, and do other urgent tasks, but there was a school held that first winter. In 1849, when the City of Salt Lake was incorporated, one of the ordinances provided for the establishment of common schools. Although its instruction was not of a university grade until later, the University of Deseret (later Utah) was founded less than three years after the arrival of the pioneers in the territory. The common schools were supported by tuition until the latter part of the seventies and the first part of the eighties.

High school work, outside of a limited amount in the two cities, Ogden and Salt Lake, was almost entirely confined to the Mormon Church until after the first years of the present century. The census of 1890, which gives both public and private students, shows that there were in Utah 418 secondary students in public schools and 2476 in private ones, or in other words 85.6 per cent of all secondary students were in some kind of private schools. The average for the whole United States was 48.8 per cent. There were 11.9 secondary students in Utah private schools in each 1000 general population, whereas the average for all states was only 4.7.

The curriculum of Mormon schools today, as in the past, shows that the courses of study are essentially the same as those of the public schools except

that theology is added. The Church does not try to dominate the public educational system even in regions where its members predominate. The main concern is that everyone be given a well rounded education of a satisfactory nature. When efficient public schools were established in Utah, the grade schools of the Church were gradually eliminated until today only about 15 per cent of the total students in Mormon schools belong to grades below the high school and most of these are in schools used for teacher training or they are in communities where public schools are not adequate. The same policy of retrenchment is being followed today with high schools and most of the Church support is now reserved for the higher educational institutions, where it is most needed. In this way needless duplication of teaching equipment is avoided and the tax upon the people for education is held at a minimum.

In order to arrive at the true status of education among the Mormons it is necessary to make comparisons with other sections of the United States. This can be done by using statistics gathered by the U. S. Census Bureau and also by the U. S. Bureau of Education. The Mormon Church has records of the number of student members in all institutions for the year ending in 1922 and for Church institutions before that time.

Present Educational Conditions in Utah: Literacy.
A negative expression of education is that of illit-

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eracy. The government considers this item of such importance that it has been included in the regular 10 year census enumeration for several decades. Since the 1920 enumeration is considered the most accurate one yet made, and because the previous ones show somewhat the same facts, only this year will be considered here.

In 1920 there were eight states which had a lower percentage of total illiterates than Utah. Of the persons native to the state,, however, Missouri with a percentage of 0.2 illiterates is the only one positively above Utah, although there were four states and the District of Columbia with 0.3 per cent, the same as Utah. It is thus seen that the native population of Utah ranks among the best states in point of literacy.

If the counties of Utah are grouped according to the percentage of Mormons they contained in 1916,²

²The U. S. Government has reported the number of members of the various churches during the three years 1890, 1906, and 1916. The Census for 1916 is used throughout this study because it is the latest authoritative report, and it is also more accurate than either of the former ones. The 1906 Census is rejected even where the data seem to call for the use of the membership during that time because it seems obviously incomplete for "Mormons"; this is especially noticeable when the separate counties of Utah are compared for the three periods. The rate of growth of the "Mormon" Church between 1890 and 1916 as given by the U. S. Census corresponds fairly well with that of the Mormon Church statistics, whereas the U. S. Census for 1906 is markedly out of place when compared with Mormon figures or with the theoretical rate of growth. The 1916 Census is about 0.7 per cent below that of the Mormon official statistics for membership in Utah. For grouping of counties see Figure 9, p. 133.

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the results given in the following table are obtained:

TABLE SHOWING ILLITERACY IN GROUPS OF UTAH COUNTIES WITH
DIFFERENT PROPORTION OF MORMONS

Per Cent of Mormons in Counties	Illiteracy Total Population	Illiteracy Native Population
Above 90	1.03	0.32
80-90	1.22	0.36
61-73	1.14	0.61
47-57	1.94	0.24
20-39	6.09	0.58

The section of the above table which relates to the total population indicates a distinctive relationship in which the counties with the largest proportion of Mormons appear to be less illiterate than the other. The section dealing with the native white population is not so distinctive although the relationship tends to be the same as for total illiterates. The group including counties with 47 to 57 per cent Mormons includes Salt Lake City and Ogden with a native white illiteracy of only 0.22 and 0.27 per cents respectively and the large population lowers the rate for the whole group. The total number of native white illiterates in the groups in the table was only 90 to 307 and these small numbers do not make close comparisons of much significance. The numbers for total illiterates on the other hand were from 351 to 3266 and are therefore of more weight.

Per Cent of Children Attending School. The most

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important item in insuring education for the present generation is to get the children to go to "the fountains of education." This item of course is largely dependent upon the attitude the parents take toward learning. Laws with regard to education may be passed but, if a great number of the parents look with disfavor upon the laws, they will not be enforced.

To compare school attendance in Utah with other states the 1920 census figures are useful. Attendance is reported for the age periods 7-13, 14-15, 16-17, and 18-20. Utah had 95.5 per cent of her population of ages 7-13 attending school as compared with 90.6 for the whole United States. Massachusetts, Ohio, and Rhode Island, with percentages of 96.1, 96.0, and 95.6 respectively were the only states exceeding Utah. In percentage of school attendance for the age groups above 13 years, Utah held first rank among the states. The rates for Utah and the average for the United States for these groups are as follows:

Age	PER CENT ATTENDING SCHOOL AT AGE GROUP			
	7-13	14-15	16-17	18-20
Utah.....	95.5	93.7	71.4	24.7
U. S.....	90.6	79.9	42.9	14.8

The State of Utah, with the exception of the first age group, then, stands at the head of all states in school attendance. But is this due to the Mormons?

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A classification of the counties into those with different percentages of Mormons as was done above for illiteracy should help to illuminate this point. Such a listing gives the results shown in the following table:

TABLE SHOWING PER CENT OF SCHOOL CHILDREN ATTENDING SCHOOL
1920 BY AGE GROUPS AND IN COUNTIES WITH GIVEN
PERCENTAGES OF MORMONS

Percentage of Mormons in Counties	Age Groups			
	7-13	14-15	16-17	18-20
Above 90.....	96.6	95.6	78.2	29.5
80-89.....	96.2	93.8	72.9	27.9
61-73.....	96.3	95.4	77.5	29.3
47-57.....	95.1	93.2	68.3	22.3
20-39.....	92.8	89.3	60.8	14.9

A study of this table shows that, with the exception of the third group from the top (61-73 per cent Mormons) which has a better school attendance than the second group, there is a decrease in the per cent of children attending school at every school age, as the percentage of Mormons in the counties decreases. Stated in another way, the figures indicate that school attendance among the Mormon population is considerably above the average of the State. Both of the groups of counties with less than 60 per cent of Mormons fell below the average for the State in all age groups, whereas the upper three groups of Mormon counties are all above the state average. No state in the Union exceeded, at any

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age group, the percentage attendance of the Utah counties which contained more than 60 per cent Mormons.

It will be seen from the table that the great superiority of the Mormons over the others lies in the high proportion of the older age groups attending school. All are expected to attend school in Utah until they are over 17 years of age unless they can give satisfactory evidence that this would work a hardship on themselves or those dependent on them. In the age group 16-17 it appears that the parents in the counties high in Mormons found fewer excuses for allowing their children to miss school than did those in counties low in Mormons. The superiority of the high Mormon counties is still manifested in the attendance in the group above the compulsory school age. All these indications point in the same direction; the Mormons maintain a very favorable attitude toward education.

Factors of Education. Excellent as are these figures, they are faulty in the fact that they do not indicate the extent to which the children attend school. To secure more complete data recourse must be had to the special educational facts compiled by the U. S. Bureau of Education. Reports of the public school systems, and to an extent the private schools also, are published biennially.

Perhaps the most important factor in school work is regular attendance. Irregularity in this respect means that a training in continuous lines cannot be

given, and without this the value of school training is reduced.

In the school year 1919-1920 ³ the average daily attendance of all Utah children between the ages of 5 and 18 was 72.6 per cent as compared with 58.2 for the whole United States. Oregon with 76 per cent attendance was the only state showing a better record than Utah. In this item during the school years ending in 1918 and 1910 and 1900 Utah ranked ninth, thirteenth, and tenth respectively.⁴

Learning is more or less an absorptive process and the longer an unsaturated mind remains in contact with knowledge the more of it is held and becomes of permanent use. Therefore the total number of days each child attends school during each year influences the amount learned. The best school records are those with the longest daily attendance per year. For the school year ending in 1920 ³ the average number of days attended by each child of school age was 120.8 in Utah and 94.3 for the whole United States. California with 123.2 and the District of Columbia with 121.1 were the only localities with a greater average number of days attended than Utah. There were 21 states which kept their schools open a greater number of days during the year than did Utah (166.4 days) but only the two were able to get a greater aggregate number of days' schooling for their children. The rank among the 49 states

³Bur. Education Bul. 1922, No. 29, p. 16.

⁴Ayres: An Index Number for State School Systems.

held by Utah with respect to the number of days attended during the year 1918, 1910, and 1900 was tenth, sixteenth, and seventeenth respectively, whereas in the number of days schools were kept open the rank was nineteenth, twentieth, and twenty-first.⁴

While it is not altogether true that "a little learning is a dangerous thing," it is true that for the average person the value of each addition in learning after the first becomes magnified in its true value to the person and to society, much beyond what is indicated by school grades. For this reason the proportion of children who continue their education beyond the grade schools is of vital importance. The government reports⁵ show that there was in 1920 an average of 35.7 secondary students to each 1000 persons living in Utah. The average for the United States was 19.3 and no state other than Utah was higher than 32.3 per 1000.

Under present conditions in most localities the iron hand of the law is used to persuade our youth of the advantages of the school room until they have received a diploma from the eighth grade after which freedom of will is granted. If the student, or in many cases the parent, has been convinced of the advantage of further education, he plods along through the higher schools as though unaware that the iron hand no longer threatened. In the form of

⁴ Ayres: An Index Number for State School Systems.

⁵ Bur. Education Bulletin 1923, No. 16, p. 37.

the proportion of secondary to total students in all grades, educators use this choice of the students regarding further education as a measuring stick of the efficiency of educational systems. If this is done for the public schools of Utah for 1920,⁶ the percentage of secondary students is 12 as compared with 10.2 for the whole United States and Utah holds place 17 from the top among the states. It is hardly fair to compare Utah in this way, however, as she has nearly 20 per cent of her secondary students in private schools, whereas the average for the whole country is only 9, and only a few states have as large a proportion of private secondary students as Utah. If both public and private schools are considered the percentage of secondary students in Utah is 14.8, and in the whole United States the average is 10.4. Only six states have a larger proportion than Utah. Counting both public and secondary students, there were 9 states exceeding the proportion which Utah had in 1918.⁷

A vital factor in an educational system is the financial support given the schools by the people. Good instructors and equipment greatly increase the efficiency of the schooling, and without a liberal supply of money appropriated for education the best grade of teachers and equipment are not to be expected. In 1920⁸ Utah spent 3.8 per cent of the

⁶ *Ibid.*, p. 5.

⁷ Bur. Education Bulletin 1919, No. 90, p. 39.

⁸ Financial statistics of Public Education in the U. S. 1910-1920. Mabel Newcomer, Macmillan, pp. 33, 43.

total earnings of its people to support its schools, whereas the average for all states was 1.6 per cent, and only two states spent a larger proportion for schools than did Utah. The expenditure for school purposes in Utah amounted to \$18.26 per capita; that for the whole United States, \$9.94. When it is remembered that the secondary schools are much more expensive than the grades, and that the proportion of secondary students supported from private funds in Utah is more than double the average for the whole United States it is seen that Utah is very liberal in its support of schools.

In comparing expenditures for school purposes educators more commonly use the expenditure per child of school age than that for the total population and the large proportion of children to total population in Utah gives her a lower standing than the figures in the above paragraph would indicate. In the two years 1918 and 1920 there were 13 states which spent more than \$40.67 and \$46.43, the figures for state expenditures per child of school age for public schools in Utah.

General Efficiency of Utah Schools. In order to make general comparisons involving the school systems in different states, educators frequently use what is known as the Ayres Index Number, a number which is supposed to combine the main factors affecting the efficiency of school systems into a single mathematical expression. This number is an average of 10 factors of which the following five are

educational in nature: (1) Per cent of school population in daily attendance, (2) Average days' attendance by each child of school age, (3) Average days schools are kept open, (4) Per cent of total students attending high schools, and (5) Per cent that boys were of girls in high school. The other five factors which depend upon the money spent for education, are as follows: (6) Average annual expenditure per child attending, (7) Average annual expenditure per child of school age, (8) Average annual expenditure per teacher employed, (9) Expenditure per pupil for purposes other than teachers' salaries, and (10) Expenditure per teacher for salaries. These factors are worked out from statistics found in the U. S. Bureau of Education publications for the various years, and include only statistics from public schools. A study of the above factors will show that the most vital ones to a good school system are the first four and the seventh. If these are good the rest are likely to be good also. Where all five of the financial factors are used and given equal weight with the educational factors, an undue weight is likely to be given to financial matters.

Using the Ayres index with all factors, Utah when compared with all other states, held rank 28 in 1890, 11 in 1900, 9 in 1910 and 1916, and 8 in 1918⁹ and 1920.¹⁰ The private school systems in Utah have had more or less influence on this apparent increase

⁹ Ayres: An Index Number for State School Systems.

¹⁰ From Bur. Education Bul. 1922, No. 29.

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in relative efficiency as compared with other states. At the beginning of the present century when there were relatively few public secondary schools in Utah the private, or parochial, schools of this class were handling nearly two-thirds of all the expensive secondary students.¹¹

According to the U. S. Census for 1890, Utah had 50.3 private students per 1000 population whereas the average for all states was only 12.9 and no other state had such a relatively high private enrollment. This condition, since the Ayres index number considers only public students, lowered Utah's rank unjustifiably. During the last few decades the Mormon Church has been gradually eliminating the grade and secondary students from its schools, and this accounts for not a little of the apparent increase in relative standing of Utah among the states in education.

If only the first five of the educational factors of the Ayres index numbers are averaged for 1920 ¹² it is found that Utah ranked fourth among the states, and if the private secondary students are also included, third. Counting the private secondary students Utah held this place in 1918 also. If only the public secondary students are considered as is done in Ayres' book ¹³ Utah, for these first five factors, ranked only thirteenth in 1918.

¹¹ See Reports of the Commissioner of Education.

¹² From Bur. Education Bul. 1922, No. 29.

¹³ An Index Number for State School Systems, p. 55.

As mentioned above, the first four and the seventh of the Ayres factors are the most vital ones in judging the value of school systems. For the year 1920, an average of those factors in which the private as well as the public secondary students are considered gives Utah position 5 instead of 8 among the states as determined by using all ten of the factors.

Higher Education Among the Mormons. Still another test which will help to determine the attitude of a people toward education is the relative number who attend the higher institutions of learning. A meager relative number indicates either a lack of capability for higher learning or a negative attitude. An organization which takes a positive stand either way toward an issue will have more or less influence upon the attitude of its members. If any one is not favorable to ordinary education he should look with particular disfavor upon higher education because such education means that the most comprehensive views of all phases of science, philosophy and education are likely to be gained. Therefore if education, even in its fullest meaning, is discouraged by the Mormons this fact should be indicated by a relatively small number of student members attending the higher institutions of learning.

As far as is known only three public surveys of the United States have been made which will throw any light on this subject and these surveys cover only the states and do not give information so that

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we can segregate the Mormons. However, as the Mormons constitute about two-thirds of the population of Utah,¹⁴ any unusual tendency should be indicated by the State as a whole. The surveys referred to were made for the school years 1896-97, 1920-21 and 1922-23.¹⁵ Besides these the Mormon Church gathered statistics on the number of members attending such institutions in 1922.

The survey of 1896-97 shows that the State of Utah had 791 inhabitants for each student attending higher institutions in that year. There were 19 states with as high or a higher proportion of their population attending colleges.

In the 1920-21 survey Utah had one college student for each 137 inhabitants. The District of Columbia, Oregon, and Iowa, were the only other localities which had a larger proportionate number of students. A high quality of colleges and universities in Utah is indicated by the fact that 83.5 per cent of all college students reporting Utah as their state of residence were attending Utah institutions. California and Oregon were the only states with a higher percentage of native students attending local colleges than had Utah.

The 1922-23 survey of higher educational institutions was the most complete one made thus far. In it Utah is credited with one college student for each

¹⁴ Religious Bodies, 1916, and Estimates of Population of the U. S., 1910-1923.

¹⁵ U. S. Bureau of Education Bulletin 1922, Number 18, and *School and Society* 21, pp. 415-422.

99 general population, the largest proportion of any state in the Union. The average for the United States was one student to each 212 population, and the District of Columbia with one student to each 103 population was next in rank to Utah. A percentage of 86.7 Utah students attending colleges in Utah gave the State fourth place among all states in this regard.

The great institutions in California, Illinois, New York, Pennsylvania and Massachusetts, in which are found most of the students who reside in Utah, but who are attending school elsewhere, are, for the most part, training only those students who have secured all the education available along their line of study in Utah. Educators of national renown in some of these great institutions have stated that the quality of the students from Utah is, on the average, of the highest grade found in these universities. Several of the highest scholarship awards given in the United States have gone to students from Utah.

To throw the light of this investigation more directly upon the Mormons, let us examine the statistics on college students officially gathered by them. Unfortunately the records showing student members attending all institutions of learning were gathered between the dates of the recent surveys made by the U. S. Government so that a direct comparison cannot be made. The students attending schools of this Church have been kept for many years and the number attending in 1921-22 when

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the complete survey was made of all students does not indicate an abnormal number to have been attending other institutions. In that school year there was one college student for each 117 members, or a rate which would place the Mormons among the upper two or three states in proportion of college students, according to which year the comparison was made.

To sum up the evidence brought out in this discussion concerning the attitude of the Mormons toward education, it may be said that the State of Utah is one of the highest states in the United States in literacy, and the counties high in Mormons are considerably better in this regard than the others. Both the U. S. Bureau of Census and the U. S. Bureau of Education reports indicate that Utah is among the very highest states in the percentage of children attending school. Data from the Census Bureau show that the counties of Utah high in Mormons are above the average in percentage of children attending school and counties low in Mormons are below the average in this regard. In the average number of days the children attended school during the year 1920 the State of Utah held second place among all states. Utah held sixth place in the proportion of children attending school beyond the elementary grades. The proportion of public money coming from state funds spent for educational purposes in Utah was the highest in the United States in 1919, and the percentage of the

total income of Utah spent for education is high. However, because of the greater relative number of children, the expenditure per child of school age is not so great as that of several other states. The Ayres index numbers indicate Utah to rank among the best states in the nation in general efficiency of school systems. In the school year ending in 1921 there were only two states with a larger proportion of their residents attending colleges and universities than Utah, and in the year ending in 1923 Utah had the largest proportion in the United States. Figures gathered by the Mormon Church indicate that college and university attendance among its members is at least equal and probably superior to that for the entire State of Utah.

CHAPTER 4

LEADERSHIP DEVELOPMENT AMONG THE MORMONS

THE world never takes down her sign: "Leaders wanted—men who have the ability and inclination to do big, progressive things for the benefit of others as well as for themselves." It is when men of outstanding ability step forward in answer to this call that we find our homes, our cities, our state, and our nation making forward strides. Other things being equal, the most satisfactory living conditions are found where the greatest number of good leaders are found. It is possible to produce superior leaders by correctly training those who have a proper heritage for doing big things; conversely, potential leaders may fail to develop if they are not properly trained. For these reasons, any system which tends to bring out the latent possibilities of men must be looked upon with favor.

Does the Mormon Church tend to develop leadership? To answer such a question is somewhat difficult because of a lack of definite standards which can be applied in making comparisons. For the superior type of leaders who are known nationally, however, we can make comparisons from the number

of persons included in "Who's Who in America." In the 1922-23 edition of this publication the birth places are given on page 19. The proportion of those men who were born in Utah should indicate to an extent the influence which the Mormons have exerted in producing national leaders, because the Mormons constituted a large portion of the population of Utah when these leaders were born and reared.

In proportioning the leaders to the population so as to make a comparison, the average number of inhabitants at the time the leaders were born and being trained should give the most fair basis. As the average age of those in "Who's Who" is 50 to 55 years, the average population of the states during the Census periods, 1860 to 1880, with a double weight for the year 1870 was used as the most satisfactory for this purpose.

Calculating to a base of 100,000 population, it is found that Utah produced 78 leaders as compared with 54 for the whole United States. The six New England states all produced a larger proportion of prominent persons than did Utah, but Utah led all others. That the place held by Utah is not peculiar to the West is seen from the fact that Colorado, with a rate of 60 and Nebraska with 59, were the only states other than Utah, west of the Missouri River with a rate as high as the average of the United States. The rates for other states in the Rocky Mountain division are: Montana, 48; Idaho,

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34; Wyoming, 46; New Mexico, 8; Arizona, 4; and Nevada, 52.

The leaders from Utah represent a wide field of activity. Among them are found statesmen, judges, lawyers, governors, prominent business men, physicians, educators, directors of experiment stations, college presidents, artists, writers, musicians, dramatists, etc. Their quality is attested by the prominent positions many of them are holding, both in the State and in other states throughout the nation. Many large schools of higher learning have Utah born and trained men on their faculties, and a large proportion of this class of professors in Utah are native products.

While the proportion of Mormons included in "Who's Who" cannot be calculated, as above, because there is no accurate record of the Mormon population prior to 1890, it may be stated that in proportion to the present population the Mormons included in "Who's Who" more than equal the per cent from the State of Utah. It may be inferred from this that the exceptionally high proportion of leaders coming from Utah is, to no small extent, due to some influence which the Mormon Church has upon its members.

Other evidence that the Mormon organization is productive of leaders is found in statements of observers. Governor McConnell of Idaho, in answer to an inquiry concerning the Mormons, said:¹ "My

¹ A letter dated Aug. 18, 1896.

experience among the Mormons, and my information as to the working of their church organization, have led me to believe that for practical Christian results, they have the best organization on earth." Bishop Tuttle of the Episcopal Church in talking about the Mormon organization wrote:² "Much satisfaction is given to the self-assertion, ambition, and desire for leadership, natural to man. There is strength in this. Furthermore may it not be said, and might not bishops and rectors of our own Church be profited by taking heed to the saying, that intelligent interest and loyalty and devotion of disciples are sure to be promoted by according to them some authority and devolving upon them responsibility."

[After visiting Utah and seeing the work being done by Utah Scout organizations, George J. Fisher, Deputy Chief Scout Executive of the Boy Scouts of America, wrote a letter stating that:³ "Utah excels in the number of boys reached in proportion to the population. In many communities practically all of the boys available are scouts. There are more boys of advanced rank and a greater percentage of Eagle scouts than in any other section of America. Scouting reaches the boys not only in the large centers of the State, but in the remotest villages. . . . Scouting is raising up a fine breed of boys in Utah. It is giving them splendid executive

² *New York Sun*.

³ *Improvement Era*, Vol. 27, pp. 71-72.

training that will fit them for effective leadership. . . . That state is a great state which gives to its youth its first attention. Utah excels in that regard. The secret of it all is that splendid, high-motivated men are giving themselves unselfishly to the boys of the state. . . . Utah is setting standards for the whole country. Utah is repeating history. Just as she developed the early scouts, the great heroes of pioneer days, so now she is raising up boys scouts, caught by the same spirit of enterprise, by the same spirit of adventure. . . . The Mormon Church is the largest factor in this splendid achievement. She it is that is furnishing men and vision and ideals to the young men throughout the state, and they as scout-masters in the great majority are inspiring the youth of the state to become good scouts."

In the quotations given above are found some of the factors which help to explain the development of leadership among the Latter-day Saints. The Church lays great stress on brotherly love. Not only is it urged from the pulpit, but it is also brought into the daily lives by meetings several times a week, by a commingling of members from widely separated regions at general conferences, by monthly visits of the families by the "Ward Teachers,"⁴ and by other means whereby the members learn to know the problems and therefore to sympathize with fellow

⁴ Ward teachers are members of the local church organization or "ward" who are asked to visit each house in a given area and discuss religious or other subjects with the families.

members as brothers and sisters. When this spirit is established people are likely to feel it their duty to offer brotherly assistance if it is perceived that such assistance will be helpful. The authorities of the Church, most of whom receive no compensation for their services, set the example by devoting practically all of the time not necessary for their regular business to giving aid to those who seem to need their assistance.

Opportunity to develop the latent qualities of leadership are so numerous in the Church organizations that any one with qualifications need not be held back for want of work. The Church is divided into wards which, on the average, contain slightly over 400 members, and in each ward are at least a dozen organizations to which those of various capabilities may belong. Most of these organizations require a president, counselors, secretary, treasurer, and, as occasion arises, special committees. As these offices are filled by those who receive the popular vote, they are held by those with the qualities of leadership. Advancement in station is likely to occur as fast as power to fill higher positions is demonstrated. The initiative taken by members of the organizations when called upon to do the various duties, such as teaching at a class meeting or creating a widespread interest in some project that is undertaken, is one of the methods for singling out leaders, although special qualities in any line of endeavor are taken into account. Because the organizations

vary in purpose from those which are purely theological to organizations like scouting, which are in no sense sectarian in their activities, there is an opportunity to develop almost any latent talent. Many of those who have become prominent in the various arts and professions first discovered their talents by working in these organizations. Latter-day Saint missionaries, because of the nature of their work, gain a type of experience in self-reliance, in public speaking, and in dealing with men which fits them for leadership in almost any activity.

As a summary of this chapter, it may be said that the Mormons have produced prominent men in nearly every line of endeavor. Utah exceeds all states, except those in the New England division, in proportion of men who have attained distinction as indicated by having their names in "Who's Who in America," and the Mormon part of the population has the highest percentage in this record. The leadership which has been evident in many civic and professional activities is developed in the Mormon Church, not only by the teachings of the Church, but also by the practice in leadership which is afforded by the many auxiliary organizations which are fostered by the Church.

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CHAPTER 5

THE MORMONS AS COLONIZERS

THE history of the Mormon Church is largely a record of the colonization of new lands. When the Church was organized in 1830 in western New York that part of the country was essentially an unsettled frontier. Shortly afterward the body of the Church moved to Ohio, then to Missouri, and later to Illinois. In each of these places new lands were brought under cultivation and thriving communities were made to replace unsubdued forest and prairie.

These people had scarcely built up the City of Nauvoo, Illinois, when the persecutions became so intense that it was decided to move west into the unpromising wilderness where they could serve God in their own way unmolested.

This exodus is described by Bancroft the historian as follows:¹

"There is no parallel in the world's history in this migration from Nauvoo. The exodus from Egypt was from a heathen land, a land of idolaters, to a fertile region designated by the Lord for His chosen people,

¹ *History of Utah*, pp. 217-18.

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the land of Canaan. The pilgrim fathers in flying to America came from a bigoted and despotic people—making few pretensions to civil or religious liberty. It was from these same people who had fled from old-world persecutions that they might enjoy liberty of conscience in the wilds of America, from their descendents and associations, that other of their descendents, who claimed the right to differ from them in opinion and practice, were now fleeing.”

The country to which they went was one inhabited by roving tribes of Indians; it was so desolate and forbidding that Daniel Webster had declared it unfit for any use except for wild animals.

The situation they met was described as follows by Captain Howard Stansbury, who made extensive explorations of the Great Basin for the United States Government about four years after the Mormon pioneers arrived at their destination:²

“One of the most unpleasant characteristics of the whole country . . . is the entire absence of trees from the landscape. The weary traveller plods along, day after day, and week after week, his eye resting upon naught but interminable plains, bald and naked hills, or bold and rugged mountains; the shady grove, the babbling brook, the dense and solemn forest, are things unknown here; and should he by chance light upon some solitary cottonwood, or pitch his tent among some stunted willows, the opportunity is hailed with joy, as that of unusual good fortune.”

² *Explorations and Survey of the Valley of the Great Salt Lake* (1852), p. 129.

Stansbury described the conditions he found a few years after the Mormons had entered this wilderness as follows:⁸

"Nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervade the whole community. Ever since the first year of privations, provisions have been abundant, and want of the necessities and even comforts of life is a thing unknown. A design was at one time entertained (more, I believe, as a prospective measure than anything else) to set apart a fund for the purpose of erecting a poor-house; but after strict inquiry, it was found that there were in the whole population but two persons who could be considered as objects of public charity, and the plan was in consequence abandoned.

"This happy state of universally diffused prosperity, is commented on by themselves, as an evidence of the smiles of Heaven and of the special favor of the Deity; but I think it may be most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and the wise councils of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it has been effected. The happy consequences of this system of united and well-directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, the construction of bridges, and the preparation of the country for the speedy occupation of a large and rapidly growing population, shortly to be still further augmented by an immigration, even now on their way, from almost every country in Europe.

⁸ *Ibid.*, p. 133.

"Upon the personal character of the leader of this singular people, it may not, perhaps, be proper for me to comment in a communication like the present. I may nevertheless be pardoned for saying, that, to me, President Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupies, sincerely devoted to the good name and interests of the people over which he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their moral, mental and physical elevation. He appeared to possess the unlimited personal and official confidence of his people; while both he and his two counselors, forming the presidency of the church, seemed to have but one object in view—the prosperity and peace of the society over which they presided."

Continuing, he says:⁴

"When it is remembered that within the space of four years this country was but a wild and dreary wilderness, where the howl of the wolf and the yell of the miserable Indian alone awoke the echoes of the mountains, and where the bear, the deer, and the antelope roamed securely over what is now a compact and populous city; that the physical obstacles to the occupation of a region so unpromising were sufficient to discourage the most sanguine imagination and to appal the stoutest heart,—the mind is filled with wonder at witnessing the immense results which have been accomplished in so short a time, and from a beginning apparently so insignificant. . . .

"A residence of a year in the midst of the Mormon community, during the greater part of which period I

⁴*Ibid.*, p. 144.

was in constant intercourse with both rulers and people, afforded much opportunity for ascertaining the real facts of the case."

Professor Richard T. Ely, the noted economist, discusses the success of the Mormons as colonizers and the reasons for this success as follows: ⁵

"Anything drearier than the scene which must have greeted them when they reached the valleys among the mountains of Utah can scarcely be imagined. It was apparently a desert waste, covered with sage-brushes. They were obliged to depend upon themselves, but that they had the social cement of their religion binding them together and bringing about submission to the leadership, explain the wonderful achievements of the Mormons in making the desert blossom like the rose, and bringing modest and frugal comfort to their large following. We have a marvelous combination of physiographic conditions and social organization in the development of Utah under the guidance of Mormonism. The agriculture pursued was irrigation agriculture, which for its success is dependent upon a compact society, well knit together. Individualism was out of the question under these conditions, and in Mormonism we find precisely the cohesive strength of religion needed at that junction to secure economic success.

"Agriculture was made the foundation of the economic life, and consciously so. Brigham Young discouraged mining and adventurous pursuits, because he had a theory of socio-economic development in accordance with which agriculture should come first, manufacturing second, and mining later. It was essential that food should be produced first of all, and also there was

⁵ *Harper's Magazine*, v. 106 (1903), pp. 667-678.

a desire that settled habits should be acquired. Another peculiarity of the situation, namely, that the land could be made to yield a harvest only by means of irrigation, has just been mentioned, and the Mormons thus became the pioneers of modern irrigation in the United States, the second great step being taken when Greeley, Colorado, was established. We find in these conditions many peculiarities differentiating Utah from the other arid states, and, indeed from the country as a whole, although in the influence of religion there is a suggestion of many older movements of colonization. Agriculture was in Utah, and is still, the chief industry, whereas in the other Western States it has frequently been subordinated to mining.

"The Mormons had already practised coöperation in their former settlements in Ohio, Missouri, and Illinois, and it was manifest to them that they must act together in their new home among the mountains. The dangers from the Indians as well as the dangers from the elements, and their pressing needs, brought them into close economic relationship. Their idea was first to establish centers of population in villages and cities, and to go out from the cities to cultivate the land. Salt Lake City, the pioneer settlement, has been typical, although, in minor details, there have been some variations in other settlements. Salt Lake City was divided into ten-acre blocks, and each block was divided into eight lots, so that within the city itself each owner should have an acre and a quarter to cultivate, and in the early days, the cultivation of the home garden was a very important item in the maintenance of the family. First of all, in the settlement the central plot was reserved for common purposes. A fort was constructed, and within the fort the houses were built, the houses themselves constituting the walls of the fort. From this central reservation, the

settlement extended outwards very quickly, as settlers increased, and dangers from the Indians disappeared. It was necessary at once to construct highways and build ditches, in order by these means to reach the timber in the mountains and to turn water on the land.

"The coöperation in these works was frequently, and perhaps generally, informal, and it was always under the direct influence of the Church, through which came what has been termed the 'cohesive strength of religion.' Inasmuch as, according to the Mormons, all life is held to be sacred, and work under the guidance of the Church a religious act, it is not strange that, when it seemed to be the most pressing thing, any of the leaders should in their religious gatherings speak about irrigation or bridge-building. Brigham Young, acting always under the guidance of the Lord, as he claimed, directed in detail works calculated to convey a common benefit. On Sunday, preaching in any settlement such as Provo, for example, he might say, 'Tomorrow I want one hundred men and fifty teams to meet and work on the irrigating ditch.' Or the forces might be rallied for the construction of a road into a canyon of the mountains. Generally, but not always, an account was kept of the work of each one, and if it was for an irrigating-ditch he was given a corresponding interest in the ditch. But the water was connected with the land, the ditches were owned by the farmers. They were coöperative undertakings which were part and parcel of agriculture. Even to this day, the Mormons look with little favor upon speculative irrigating enterprises. In one important case, when a large ditch was constructed by capitalists, the farmers in the surrounding country simply starved the capitalists out by refusing to make any use of the water, and then they bought out the bankrupt enterprise at a low price. Water was by the early customs and laws of Deseret, as their

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State was first called, and then later by the Territory of Utah, held to be public property; and Professor Mead, in his work on irrigation, holds up the early practices of the Mormons as a model, from which they have departed in subsequent times only to their own disadvantage."

Another place in this same article Professor Ely attributes the accomplishments of this people to the willingness of the individuals to sacrifice, and to the perfect organization which they have. These are his statements:

"We find in Mormonism, to a larger degree than I have ever seen in any other body of people, an illustration of the individual who is willing to sacrifice himself for the whole, and it is a religious sanction which impels him to do so. On the other hand, the interests of the future are ever in mind, and to them the present is subordinated, the final goal being the millennium, and the setting up of the kingdom of the Lord in Jackson County, Missouri; for it is there that the great restoration is to take place.

"So far as I can judge from what I have seen, the organization of the Mormons is the most nearly perfect piece of social mechanism which I have ever in anyway come in contact, excepting alone the German Army. The Mormons, indeed, speak of their whole social organization as an army, the reserve being those at home, and the fighting force being the missionaries in the field. We have faith, authority, obedience, operating through this marvelous social mechanism, and touching life at all points, inasmuch as the Mormon creed recognizes no interest as external to the Church, and regards Church and state as actually one."

The teachings of the Church all tended to promote coöperation. This is illustrated by the following epistle issued by the apostles at Winter Quarters, December 23, 1846, as their followers wended their way westward:

"It is the duty of the rich saints everywhere, to assist the poor, according to their ability to gather; and if choose, with a covenant and promise that the poor thus helped shall pay as soon as they are able. It is also the duty of the rich, those who have the intelligence and the means, to come home forthwith and establish factories, and all kinds of machinery, that will tend to give employment to the poor, and produce those articles which are necessary for the comfort, convenience, health and happiness of the people; and no one need to be at a loss concerning his duty in these matters, if he will walk so humbly before God as to keep the small still whisperings of the Holy Ghost within continually."

Another observer of the Mormon system of colonization, Charles Ellis,⁶ has this to say:

"Christianity has given martyrs to its cause—so has Mormonism, and Mormonism has given help, home and happiness to many thousands of Christians who would have known neither without its helping hand. Very early in the career of the Mormon Church the principle of coöperation was set up as the line along which the Church should work for the 'Brotherhood of man,' and while it has never been realized as anticipated, several attempts have been made that have been at least partially successful, even against bitter opposition by government officials and anti-Mormons in general. . . .

⁶ *Christian and Mormon Doctrines*, pp. 32-35.

Owing to the many adversities against which the Church and people have had to struggle, the principle of co-operation may be said to be yet largely latent, but it is deep rooted in the minds of the people that the time is sure to come when coöperation will exist wherever it can be made practicable among the Mormons. . . . Below it is the theological belief that this world, practically as it is now, is to be the home of the people who lived upon it in mortal life, through that endless life upon which they will enter 'in the resurrection,' and coöperation will then be the rule. . . . Brigham Young, all admit, was a wonderful colonizer. Yet his work was all done to carry out this idea of an eternal life on this very world. His policy has been followed. The Mormon leaders have bought land for the Church in most of these mountain states and territories, as well as in Mexico and Canada. Why? Because they, for their people, could buy vastly more advantageously than the individuals could. But that land the Church sells on easy terms to its immigrants, and so welcomes them by co-operation and brotherhood.

"Whether Mormonism is right or wrong, its this-world-religion of coöperation and brotherhood-of-man seems to have been and to continue to be good for the Mormon people,—and why should we not all admit the fact? Mormonism is a practical every-day religion of this life and this world looking upon the advancement of its people here as the best preparation for that eternal life they expect to live on this same world 'in the resurrection.' All peoples have equal right to form and hold their opinions as to the meaning and purpose of this life and that which is to come, and, therefore, it strikes me that among religious sects Mormonism has achieved sufficient success to give it a pull strong enough to withstand all ministerial and political misrepresentation and

abuse. If I were a Mormon I should not be uneasy as to the result."

When the Mormon pioneers first reached Salt Lake Valley there was the natural tendency to settle down all together in one community where the advantages of a large population could be obtained, but it soon became evident that the only way to settle up the country was to have groups of families go out into the surrounding country and build it up. Consequently scouts were sent out to explore all of the surrounding territory, and very soon different families volunteered to go to the various districts. These people did not allow their personal preferences to count; they were willing to go anywhere that seemed best to the authorities, because they knew that the authorities had the welfare of every person in mind when they asked them to do anything.

It was in this spirit that Mormon communities were built up through all parts of Utah and the surrounding states and even in Mexico and Canada. This method of reaching out and making new settlements is thus described by Bancroft:⁷

"Instead of merely adding suburb to suburb, all clustering around the parent center, as might have been done by other communities, the Church dignitaries, while yet Salt Lake City was but a village, ordered parties of the brethren, some of them still barely rested from their toilsome journey across the plains, to start afresh for

⁷ *History of Utah*, pp. 319-320.

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remote and unprotected portions of a then unknown country. As new locations were needed, exploring parties were sent forth, and when a site was selected, a small company, usually of volunteers, was placed in charge of an elder and ordered to make ready the proposed settlement. Care was taken that the various crafts should be represented in due proportion, and that the expedition should be well supplied with provisions, implements, and live-stock. . . . Thus equipped and selected, the settlers, with their marvelous energy and thrift, made more progress and suffered less privation in reclaiming the waste lands of their wilderness than did the Spaniards in the garden spots of Mexico and Central America, or the English in the most favored regions near the Atlantic seaboard."

The number of communities built up under the Mormon system of colonization was given by Webb in 1916 as follows:⁸

"There are at the present time 615 cities, towns, villages, and neighborhoods (or 706 regularly organized wards) in the United States, Canada, and Mexico, which have been founded and built up principally by the frugality, industry and unison of the Mormon people, directed by the authorities of the Church. Of these settlements 333 are situated in Utah, 166 in Idaho, 31 in Arizona, 6 in Colorado, 10 in Nevada, 27 in Wyoming, 7 in Oregon, 5 in New Mexico, 22 in Alberta, Canada, and 8 in Old Mexico."

These settlements, or colonies, were practically always successful. It is doubtful if in all the history of the colonization there was ever such a high per-

⁸ *The Real Mormonism*, p. 135.

centage of successes as among the Mormon pioneers of the West. The utter unselfishness with which they went into the thing; their industry, frugality, and sobriety; and their wise leadership were all factors in this success. The absence of any one of these would have resulted in disaster.

When one considers how the settlers struggled against drought and alkali on the one hand and with canal-destroying floods and lack of transportation on the other, one is led to marvel at what was accomplished. No one who has any knowledge of the real facts can fail to be profoundly impressed that here is a people that possesses the fundamental qualities of real colonizers. Certainly they fill many of the requirements outlined by Professor Carver in his excellent book, "The Religion Worth Having."

To quote from him:⁹

"That is the best religion which (1) acts most powerfully as a spur to energy, and (2) directs that energy most productively. That is the most productive expenditure of energy which supports the most life and supports it most abundantly, which gives the largest control over the forces of nature and the most complete dominion over the world, and which enables men to control whatever environment happens to surround them and to live comfortably in it."

Again on page 23:

"The religion which stimulates to high endeavor and develops the latent energy of its people, and directs that

energy wisely and productively, will succeed because the people who are fortunate enough to possess it will succeed and hold dominion over the world."

Continuing on page 40,

"One of the greatest lessons of history is that the peoples who have succumbed to the insidious appeal to self-indulgence have grown weak and have lost ground as compared with the more virile and rugged peoples who have retained a simpler and sturdier view of life."

He discusses the church that succeeds best in the following terms:¹⁰

"The church that can say to the unchurched, 'Our way is best because it works best. Our people are efficient, prosperous, and happy because we are a body who aid one another in the productive life. We waste none of our substance in vice, luxury, or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the Kingdom of God, which is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for a moment and then leave a bad taste, we strive for the things which build us up and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the uniform manifestations of His will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may con-

¹⁰ Pp. 108-9.

form ourselves to it. We believe that reverence for God is respect for these laws, that meekness is teachableness and willingness to learn by observation and experience. By practicing this kind of meekness, or teachableness, we believe that we shall inherit the earth; whereas, the unmeek, the unteachable, the pigheaded, who are dominated by pride of tradition, shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life."

The Mormon Church as an organization has contributed largely of its means to assist new settlers in establishing enterprises for which the individuals did not have sufficient capital. This applied particularly to the construction of irrigation canals and other similar efforts. The pioneer settlers had their teams and could do a large amount of work but did not have means with which to buy powder for blasting and other necessities that required cash. This need was frequently supplied by the Church and as a result projects that could not have succeeded under any other arrangement became highly successful and farms were developed in the midst of the desert. Manufacturing and other activities to promote home industry have always been encouraged by the Church and as a result its communities have been largely self-sustaining.

These are some of the elements that have contributed to the success of the Mormons as colonizers when others, who have been interested only in the speculative side of the project, have failed.

CHAPTER 6

ATTITUDE OF THE MORMONS TOWARDS GOVERNMENT

THE present generation has seen tremendous upheavals in many of the governments of the world. Successful revolutions have been overthrown by counter revolutions until the political complexion of the world has been drastically changed. These upheavals have led some people to doubt the value of governments, and they have advocated a complete change in the entire political and social order.

It is true that great changes have been wrought, many of them for good and many for ill, but no thinking person can doubt the value of some form of government as a means of safeguarding human rights. The purpose of governments is to give all of us a chance to live happy lives. They ward off enemies who would swoop down upon our homes, murdering our loved ones and carrying away the products of our toil; they give us recourse from the impositions of powerful combinations of men who would, by insidious methods deprive us of the full benefit of our industry; and they develop or conserve the resources in their domain as seems wise,

so that we can enjoy those gifts of nature which God meant for all. Where organizations come in conflict with fair governments, they are a menace to the people and deserve the early oblivion which usually comes to them.

In making a study of any church it is therefore wise to inquire into its attitude toward the institution of government. In our study of Mormonism we must apply this test.

From published statements concerning civil governments, it appears that the Mormons have very definite convictions on the subject. One of the thirteen Articles of Faith of the Church says: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law." The Church holds that obedience is not only one of the first principles of Heaven, but that it is also one of the most necessary principles of earthly well being. This belief includes obedience to God's will, to civil governments, to rules of society, and to all who hold authoritative positions of any type. A rather full statement of the beliefs of the Latter-day Saints regarding laws was formulated in 1835 and is given in Section 134 of their Doctrine and Covenants as follows: '

"1. We believe that governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"2. We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people of a republic, or the will of the sovereign.

"4. We believe that religion is instituted of God; and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"5. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"6. We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect

and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"7. We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

"8. We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquillity all men should step forward and use their ability in bringing offenders against good laws to punishment.

"9. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"10. We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life,

to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

"11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"12. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

That the above doctrines are accepted as guiding principles by the Latter-day Saints in their attitude toward governments is strongly indicated by their excellent record with regard to criminal indictments as discussed in another chapter, in their loyal attitude toward the U. S. Government in time of war given in another section, and in their more than

ordinary efforts to influence laws for the benefit of society by a full exercise of their voting rights. In a few cases the Mormons have objected to certain laws which seemed to have been made especially to thwart their happiness, but in such cases after the laws were tested in the highest tribunals of the land and found constitutional they willingly submitted to them. In several instances the laws instituted especially for the purpose of bringing extra hardship upon the Mormons were repealed by the supreme courts; A. B. Carlton in his "Wonderlands of the Wild West" ¹ cites three such cases. Judge Kinney, who served on the Supreme Court bench for ten years following 1853, said on resigning: "I am happy in being able to state that I found no difficulty in Utah in administering the law, except where its administration has been thwarted by Executive interference. . . . I repeat, gentlemen, that the law is, and can be maintained in this Territory, and that there is more vigilance here in arresting and bringing criminals to trial and punishment than in any country where I have ever resided." ² Statements to the same effect have been made by various other observers who have made impartial studies of the Mormons.

In brief, it may be stated that the Mormons as a people strive to sustain the laws of whatever government they are living under. Their belief that

¹ Pp. 337-339.

² *Hist. of Utah*, Whitney, v. 2, pp. 102-3.

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"he that keepeth the laws of God hath no need to break the laws of the land," * is probably a vital influence in maintaining their excellent records for good citizenship.

* Doc. and Cov. 58: 21.

CHAPTER 7

PATRIOTISM OF THE MORMONS

THE success of the republican form of government is dependent on the patriotism of its citizens. If they do not have a comprehensive idea of what is best for the country, and if they do not place the interest of the country above party, class, or sectional and selfish interest, the government is doomed to anarchy and ruin. This interest of the country includes, of course, a willingness on the part of the citizens to give their services and to sacrifice their own interests where the welfare of the country is threatened. Good citizenship means a high degree of patriotism. If the above idea of patriotism is accepted, a tangible expression of it might be found in any one of a number of activities. It might be expressed negatively in lawlessness, or in lack of regard for the rights of others, or it might be manifest in many acts which are known to be detrimental to the welfare of the country.

In this study of patriotism among the Latter-day Saints, an investigation will be made of the available data which will show the manner in which the people responded to the call of the nation in times of

war, when the interest of the whole country is, or should be centered on a single purpose.

The attitude the Mormons take toward war in general was expressed by Joseph F. Smith, a former President, in 1914, as follows: ¹ "Peace on earth, and good will to men is our slogan. That is our principle. That is the principle of the Gospel of Jesus Christ. And while I think it is wrong, wickedly wrong, to force war upon any nation, or upon any people, I believe it is righteous and just for every people to defend their own lives and their own liberties, and their own homes, with the last drop of their blood. I believe it is right, and I believe that the Lord will sustain any people in defending their own liberty to worship according to the dictates of their conscience, and people trying to preserve their wives and their children from the ravages of war." This general idea is incorporated in the Mormon doctrines.²

The "peace on earth, and good will to men" attitude of the Mormons was well illustrated in their treatment of the Indians in early days. Instead of antagonizing and fighting them, as was done in many pioneering colonies of America, they were befriended and, whenever this was feasible, fed almost the same as unfortunate members of the colony.

Unfortunately there is no information in sufficient detail to show the patriotism of the Mormon people

¹ *Relief Soc. Mg.*, v. 2 (1914), No. 1, p. 13.

² *Doc. and Cov.* 98: 34-37.

separate from others, even in Utah, and as will be noted in the studies of criminals, insane, divorcees, etc., the Mormons are distinctive in their reactions. Since the Mormons compose about 62 per cent of the total population of Utah, or 92 per cent of all expressing their religious inclination, a study of the records of the State as a whole will show any unusual tendency of the Mormons.

During the World War the first call made by the U. S. Government was for volunteers and the response to this call may be taken to indicate the voluntary willingness with which the men chose to stand up for the rights of our nation. The second report of the Provost Marshal General to the Secretary of War³ shows that Utah was one of the 12 states which had more than furnished their net quotas before December 31, 1917. Utah had over-subscribed a larger proportion than any State except Maine and Idaho.

Of the gross quotas the average percentage of enlistments for the whole United States was 40.4 while that for Utah was 51.9 per cent. There were 13 states with a higher percentage of enlistments to the gross quota. Utah was one of the 15 states which furnished more enlistments than the net quotas called for.

At the end of the second registration period in 1918, the average percentage of enlistments in the army to the total increment was 21.75 for the whole

³See Statistical Abstract of the U. S., 1918, p. 743.

United States and 27.47 for Utah; only 7 states in the Union showed a better percentage than Utah.⁴ Utah held fifteenth place in percentage of enlistments to the Navy at that time. In the Marine Corps during the whole War Utah furnished more volunteers in proportion to her population than did any other state.

As the War ended before many of the Utah troops were on the fighting lines, little can be said about the actual fighting, but those who were engaged in the Ninety-first Division, which saved the day for the allied forces at the Argonne Forest, were highly commended for their valor.

The various money drives made by the Government were very important to the welfare of the nation during the War. In the Liberty and Victory Loan drives, Utah oversubscribed in every case, the quota of \$61,275,000 for all drives being exceeded by \$11,275,000 or over 18 per cent. The Mormon Church as a body had subscribed \$500,000 for Liberty Bonds by 1918, and throughout every campaign the Mormon officials urged the members to loan and give freely whenever the Government asked. The Red Cross drives were oversubscribed for in Utah by about one-third. The only failure made in these money campaigns was for War Savings Stamps, and in this regard Utah furnished a per capita amount exceeded in only 16 of the 52 states and cities.⁵

⁴ *Ibid.*, p. 737.

⁵ *Ibid.*, p. 636. Cal. and Penn. divided into two parts; District of Columbia and New York City considered separately.

Conservation of foodstuffs and activity of all who were not called to the colors was of vital importance. After Carl Vrooman of the U. S. Food Administration, who had come to Utah to organize the work, saw conditions in Utah, he said: "You were already prepared and at work before the word came for us to begin. I came to advise but now I can only praise. I have seen so far in my travels nothing like the work Utah is doing in conservation, and I shall carry the story of it to other states." ⁶ The Honorable W. W. Armstrong, of the U. S. Food Commission, said: ⁶ "For me to undertake the reorganization of the conservation forces in the State at this time would be like trying to 'paint a lily.' The forces now organized are doubtless working more effectively than similar committees will be able to work in any State in the Union; and, while not a Mormon myself, I can not refrain from paying the Mormon Church and the Mormon people the compliment that they are now, through the professional and practical energetic local defense committees, providing the government with a model of efficiency in organization of food conservation; and I only wish every State in the Union had the nucleus of such organization." The various Mormon Church organizations took up patriotic work according to the nature of the organization. The 45,000 women belonging to the Relief Society were among the first in the Nation to sign the Hoover Pledge Cards; they

* From *Utah's Loyalty and War Record*.

delivered to the Government 100,000 bushels of wheat which had been kept as a reserve according to former plans; they raised crops; they preserved foods; and they subscribed heavily to war funds both as a body and as individuals. Similarly the Young Ladies' Mutual Improvement Association, the Young Men's Mutual Improvement Association, and the Primary Associations, all took active parts.

Besides the World War the Mormons have had opportunity to show their loyalty to the Nation in the Spanish War, the Civil War, and the War with Mexico. In the Spanish War, Utah furnished two volunteer troops where but one was called for. Their terms of enlistment expired while they were still fighting insurgents in the Philippines; but they fought on until they were no longer needed.

In the Civil War, although the Mormons continuously vouched their loyalty to the Government, they were not asked to contribute to the fighting forces, but readily assented to the request to furnish armed men to help protect the western country from Indians and other lawless parties, so that the whole strength of the United States Army could be held for active field service.

The so-called Mexican War occurred in 1846 shortly after the Mormons had been expelled by mobs from Illinois, and while they were on their way to the Rocky Mountains. Although the whole group of Mormon men were needed in this exodus to the Rocky Mountains, when the Government

called for 500 men, this number was almost immediately dispatched across what is now the South-western States to California.

Impartial observers who have been among or near the Mormons during critical periods of the Nation's history have given no positive evidence that the Mormons were other than loyal, whereas there are many who have gained an intimate view of the Mormons who classify them with our most loyal citizens. Senator Thomas of Colorado, in speaking of the Mormons in the Senate in 1919, says:⁷ "During the (World) War resistance to the draft occasionally punctured our dispatches and the expression of toleration or friendliness to the enemy was one of the commonest of occurrences. But during that critical period upon no occasion which I can remember did the people of Utah, Mormon and Gentile, fail to whole-heartedly, loyally, and enthusiastically respond to every call made by the Government for soldiers or for money. Not in a single instance did this people falter. Their splendid youth were given up freely to our armies, and the blood of their boys sanctifies the soil of every battlefield in France.

"Every loan drive was responded to, not by the quota, but far beyond it, and in everything that contributed to good citizenship, to patriotism, to loyalty, and to love of country, these people were ever conspicuous; and it is due to them, as one of the

⁷ Cong. Rec., Nov. 11, 1919.

representatives from a neighboring state wherein many of these people are located, and are among our best citizens, that I do so."

Writing at an earlier period Bancroft^s says: "It is not true that the Mormons are not good citizens, law abiding and patriotic. Even when hunted down and robbed and butchered by the enemies of their faith, they have not retaliated. (On this point they are naturally very sore.) When deprived of those sacred rights given to them in common with all American citizens, when disenfranchised, their homes broken up, their families scattered, the husband and father seized, fined, and imprisoned, they have not defended themselves by violence, but have left their cause to God and their country. Such treatment did not estrange them from their country. Out among the wilds of the Rocky Mountains in 1849 they did not try to set up an independent government as a disloyal people might have done. In incorporating Salt Lake City in that year the ordinance reads: 'The mayor, alderman and councilors before entering upon their duties, shall take and subscribe an oath or affirmation that they will support the Constitution of the United States.'"

From the above discussion it is seen that the Mormons have willingly come to the aid of their country and sacrificed their lives for its welfare in every national crisis. They have liberally supported the Government by furnishing funds for war activi-

^s *History of Utah*, pp. 390-92.

ties, and by conserving foodstuffs. The machinery of government has not been willfully clogged by an undue number of Mormon adherents. If we accept the statement of former President Woodrow Wilson that "The real test of a community is not what it does under compulsion of law, but what it does of its own volition,"⁹ then the Mormons must be adjudged patriotic because when they reached Utah, hardly before it became property of the United States, they raised the Stars and Stripes over the land and proclaimed their allegiance to our country.

⁹ *Wit and Wisdom* of Woodrow Wilson.

CHAPTER 8

CHARITY WORK AMONG THE MORMONS

THE foremost sociologists of today are in agreement with the teachings of Christ that the essentials to human progress are the strengthening of the weak, the enriching of the impoverished, and the redeeming of the low in society. It is obvious that neither spiritual nor temporal progress can be fully attained when a portion of the people is suffering from lack of the necessities of life. One of the big problems of the world today is to make a distribution of charity to those who are deserving without including those who wish to be helped merely because they are not willing to put forth an effort to earn a living. Charity may be a great boon to society, but if unwisely given it may do untold harm.

The spirit of helpfulness among the Latter-day Saints is very strong. Phil Robinson, a writer who made a thorough study of the Mormons several decades ago, said: ¹ "Charity, unquestioning, simple-hearted, charity, is one of the secrets of the strength of this wonderful fabric of Mormonism. The Mormons are, more nearly than any other com-

¹ *Sinners and Saints*, p. 195.

munity in the world on such a scale, one family." The Mormon leaders have always urged their followers to give freely for worthy charitable purposes, although they do not express themselves as favoring promiscuous giving to everyone who begs alms. They encourage the giving to worthy poor through the charitable institutions of the Church.

The organization of the Mormon Church for charitable purposes is perhaps unequaled by any other large body of people. Each family in a Mormon community is visited monthly by Ward Teachers who, among other things, inquire concerning the welfare of the people. If any are found in distress, this fact is reported to the proper church authorities and aid is at once given to worthy cases.

Instead of giving outright to able-bodied families they are ordinarily provided with work if it is obtainable. The church authorities frequently make inquiries throughout the communities concerning the labor market, and willing workers are told where suitable employment may be secured. This is especially advantageous to newcomers who are not acquainted with industrial conditions of the new environment. During dull times the authorities have created work by taking commercial contracts, by opening up a new business, or by going forward with improvements which would otherwise wait till later.

When work cannot be obtained and families are likely to suffer, food or money is given outright.

Sometimes the recipients, upon "recovering their financial feet" freely return the help given them, although no obligation is attached to such charity. The closeness with which the members are bound together socially makes it comparatively easy for the authorities to discover all who are in need; this allows them to aid many who are in distress but who are too proud to make requests for charity. Not infrequently in such cases charity is given by neighbors in such a way as to avoid embarrassment.

Aid is sometimes given through the organizations known as priesthood quorums. Where a member is ill others may volunteer to take care of his crops or otherwise lend their services. Occasionally a quorum has kept a fellow member from financial ruin by timely aid.

Besides the temporary sort of charity referred to above, there are many partially or wholly dependent widows, aged married couples, cripples, and others who are helped by Mormon charitable organizations. Free hospital treatment is given to hundreds of poor people not otherwise able to afford such services.

The women's Relief Society, organized in 1842, was one of the first strong organizations of women in America. From the first the members of this society have aided those who have needed assistance in their communities. This society is not known so much for its cold charity as for its motherly spirit. When death comes to a family, these women are usually among the first to offer sympathy, and while they

are offering this sympathy, if circumstances seem to warrant, they are preparing the body for burial, perhaps making the burial clothes and furnishing other things needed by the bereft family. Similarly, in maternity cases the members of this Society frequently hold sewing bees in the home of expectant mothers who have not been able, because of sickness or otherwise, to be fully prepared. Upon arriving in the world many a baby has had a relatively complete outfit and a nurse to take care of it until its mother became strong, where it would have had neither, except for the aid of the Relief Society.

When some member of the community without means of support is confined with a lingering disease such as chronic rheumatism, it is not uncommon for the Relief Society members to take shifts by the bedside of the unfortunate one, sometimes a member being present at all hours of the day and night for months at a time.

Like other charitable organizations, the Relief Society distributes special gifts at Thanksgiving and Christmas. To meet the expenses of these special occasions the members often hold fairs, dances, or other entertainments, although much is met from the regular donations to the society by the members of the Church. Sometimes the Society members make purchases from their own purses and they donate their services entirely without pay. Special Relief Society drives are at times made to secure

funds, clothing, or foodstuffs to send to sufferers of disasters such as those of the San Francisco fire, Japanese earthquake, and the suffering people in Europe and the Near East following the World War.

The full extent of the charity dispensed by the Mormon Relief Society cannot be easily expressed in terms which will be adequately conveyed to those unacquainted with it because of its unlimited variety and the unexpressed values such as its motherly sympathy. The society extends its services alike to Gentile and Mormon member of the community; many a non-Mormon has gained his first warm feeling toward the Mormon church because of the charitable acts of these women.

Besides the more or less direct charity mentioned above, there is also the indirect type in which need for aid is avoided by making the individuals feel more responsible for their own welfare and that of their families. They are forcibly reminded of the disadvantages of wrong practices, such as intemperance, which tend to lower their efficiency. They are taught that industry and a struggle for a higher type of life are the key notes to success both here and hereafter, and any advantage gained here will be maintained in the life to come. The advice of the authorities, many of whom are experienced business men, is frequently given to members who might otherwise be victimized by worthless investments. Thus it is seen that on every hand guidance is

offered which is intended to lessen the need for direct charity.

In collecting for charity as well as in dispensing it the methods differ somewhat from ordinary ones. The largest fund for charitable purposes comes from Fast Sunday donations. Once a month the Latter-day Saints have what is called Fast Sunday, when all members are supposed to fast for one or more meals and the value of uneaten meals is given for use of the poor. There is nothing compulsory about either missing the meals or giving the value of the meals to the poor, and in cases where missing meals might prove injurious, this practice is not advised. The next largest sum comes from the tithing, a voluntary contribution of one-tenth of each person's income which is given for the maintenance of the Church. The published report of expenditures for 1921 gives the proportion of the tithing used for charitable purposes as nearly 10 per cent. The third source of income for charity is from funds collected by the Relief Societies mentioned above. Contributions to any of these funds was formerly, and to a lesser extent today, in the form of flour, farm produce, preserved fruit, clothing or any other thing of value that might be used by the needy. Today the larger part of the contributions is made in the form of cash.

Despite the fact that the dependent class is proportionately small in Mormon communities, the total expenditure for charitable purposes according

to the 1921 report was about \$727,000. Some of this was for charity in foreign lands. When it is remembered that practically none of the contributions comes in large sums from wealthy benefactors, but from practically all the members in amounts somewhat proportionate to their wealth, a contribution of this size from a group of people no larger than the Mormons indicates a liberality for such a purpose.

Besides the above charitable work, the Mormons have an enviable position for their contributions to national and world relief movements. Utah has always ranked high in Red Cross drives. In 1923 she went well over her quota in the Japanese relief movement in spite of the fact that she had just finished a drive for relief of local communities which had been devastated by floods. And later in the same year, when contributions were requested for the relief in Europe and the Near East, Utah was highly commended for the ease with which she furnished her quota.

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CHAPTER 9

HEALTH OF THE MORMONS

To speak of health in connection with a religion is perhaps unusual. The Latter-day Saints, however, claim that because of the Word of Wisdom given to them through the founder of the Church, and because of their freedom from excesses and improper living, those who follow their religion are unusually healthy and long lived. The Word of Wisdom which was received by revelation in 1833 before modern scientific investigations in nutrition had begun, put a ban on wine or other alcoholic liquids as beverages; it forbade the use of tobacco; it condemned the excessive use of meat; and it recommended wheat, vegetables, and fruits as especially good for man. This Word of Wisdom formed a basis for instruction in everything that would promote human health. Excesses of all kinds were forbidden. Growing out of this, instruction in sanitation, hygiene, and other health-promoting topics has gone hand in hand with religious instruction in the services of the Latter-day Saints.

Another belief strong in the minds of the Mormons is that by faith and prayer the sick may be

healed. As a rule the people understand and respect the laws of sanitation and health, as known by the medical world of today, but they believe that healing can be done by the "laying on of hands, by the gift of the Holy Ghost" today as much as it could be done at the time when Christ was on earth. Very many of the Latter-day Saints testify that either they or some of their close friends or relatives have been benefited by the power of prayer.

In making a study of health such as the present one, it would be highly desirable that the extent of sickness be considered, but lacking this information, we must content ourselves with death rates. The latter are given annually in the U. S. Bureau of Census "Mortality Statistics for the Registration Area," and are, of course, an indirect measure of health. In order to avoid the great irregularities which sometimes occur in individual years for a given locality only death statistics covering a period of more than five years are included in this study. Except where otherwise stated, the ten-year period of 1911 to 1920 is used throughout.

For the sake of those not well acquainted with death statistics it should be mentioned that individual causes of deaths are more carefully taken in some states than in others. Utah is one of the more careful ones. In 1920¹ there were only five states that performed a higher per cent of autopsies to make sure of the cause of death, and only one state

¹ Mortality Statistics, 1920, p. 70.

which made a higher per cent of tests other than autopsy for this purpose. The Census Bureau questioned only 1.5 per cent of the causes as given for deaths in Utah as compared with 3.7 for all states, and Illinois, Minnesota, and Ohio were the only ones with a smaller proportion questioned than Utah.² It is seldom advisable, without first making adjustments, to make exceedingly close studies of death rates of populations differing greatly in occupations, proportion of very young, or very old people, or other factors which influence to a greater or lesser extent the death rate.

In Figure 1 the ten-year average death rate per 1000 population is given for states with over five years' record. It is seen that Utah stands third from the top with a rate of 11.0. The average for all states was 14.0 for all classes, or 13.6 for whites. A study of the individual years³ shows that while Washington had a lower rate than Utah every one of the ten years, Minnesota was lower only six of the years, and no other state had a better showing than Utah, more than three or four of the ten years.

The Mountain States, of course, have external conditions most similar to those of Utah, and other things being equal, the death rates should be about the same. It will be noted from Figure I that Montana has a slightly higher and Colorado a considerably higher rate than Utah.

² *Ibid.*, p. 69.

³ U. S. Bureau Census "Mortality Rates," 1910-1920, pp. 234-258.

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A more detailed analysis of the rates for the Mountain States, together with the average for the

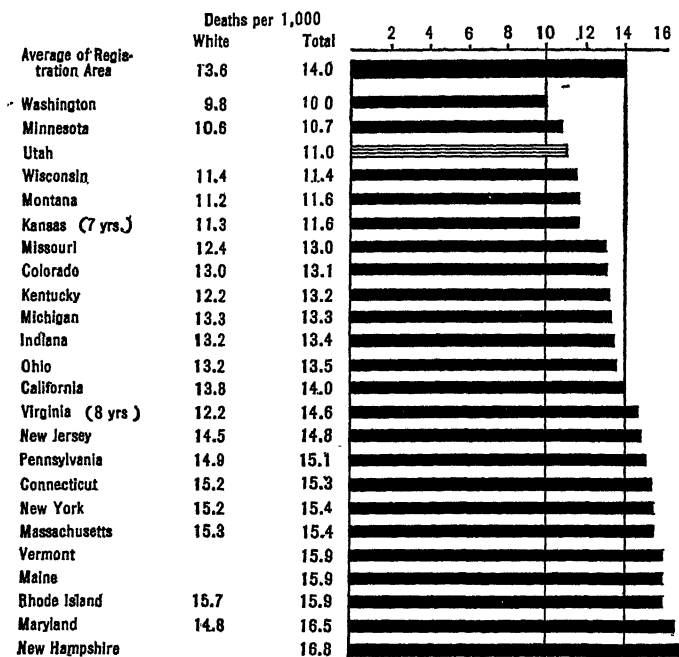


FIGURE 1. DEATH RATE PER 1000 GENERAL POPULATION. AVERAGE OF THE TEN YEARS, 1911 TO 1920. INCLUDES ONLY STATES WITH OVER FIVE YEARS RECORD. DATA FROM MORTALITY STATISTICS, U. S. BUREAU OF CENSUS.

Registration Area, is shown in Figure 2. Colorado resembles Utah more than Montana in occupation of the people and most other conditions, except that Utah has a larger proportion of children, and a

DEATH RATES										
Utah	.10.3	10.0	11.2	10.3	10.1	10.7	10.8	14.2	11.0	11.5
U. S.	.14.2	13.9	14.1	13.6	13.6	14.0	14.3	18.1	12.9	13.1
Colo.	.13.2	12.0	12.1	11.8	12.1	11.2	11.9	19.3	12.9	14.5
Mont.	.10.1	9.8	11.6	10.7	10.8	11.9	13.1	17.3	10.7	9.5

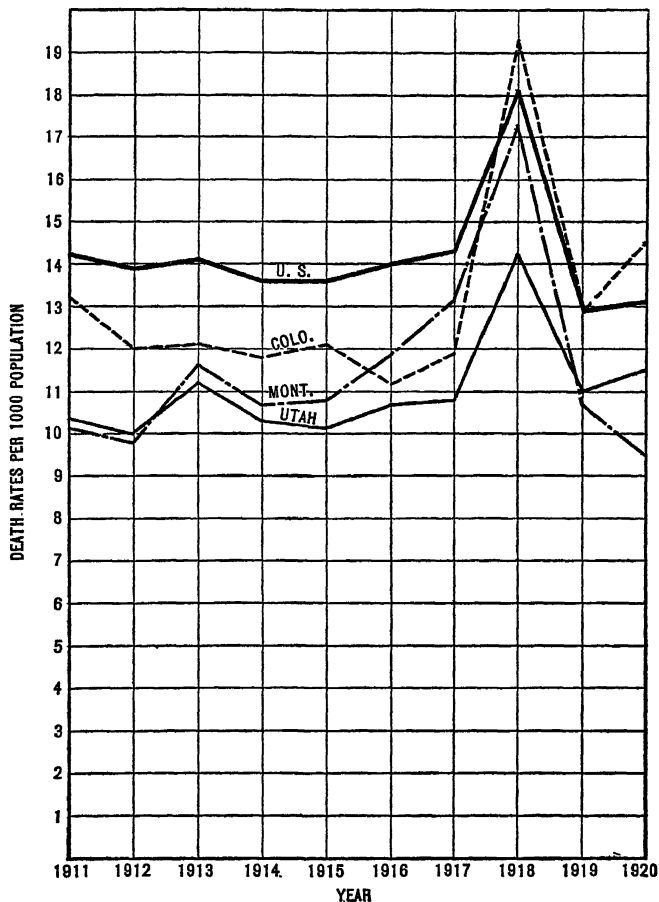


FIGURE 2. DEATH RATES PER 1000 POPULATION IN UTAH, TOTAL U. S., COLORADO, AND MONTANA DURING EACH OF THE 10 YEARS, 1911 TO 1920. DATA FROM MORTALITY STATISTICS, U. S. BUREAU OF CENSUS.

larger proportion of inhabitants born within the state. It is seen from the Figure that Utah has been distinctly lower in death rate than Colorado every year. The difference varied from less than 1 per 1000 in 1916 to over 5 in 1918. On the other hand, Montana's rate during four of the ten years was lower than that of Utah. The differences in the nature of the population makes a comparison of this state with Utah of less significance than that of Colorado.

The discussion so far brings out the point that Utah ranks among the best states in rate of mortality. Let us now see whether this low mortality is traceable to the Mormon portion of the state. A study of the counties arranged according to the percentage of Mormons as was done in the study of education should prove interesting in this regard. However, the fact that, in sparsely settled sections where there are no hospitals and medical help is not available, the people go to other counties for treatment, makes such a study less definite than might be wished. To eliminate part of this difficulty, counties with less than 5000 population are not considered in the following discussion, and the remaining counties are put into only two groups so that there will be as much balancing of irregularities as possible.

Figure 3 shows the Utah counties grouped into those with over 80 per cent Mormons and those with a smaller proportion. The average of the upper

group is seen to be 9.6 deaths per 1000 population, whereas that for the lower one is 11.0. This tendency for the death rate to be less in the counties

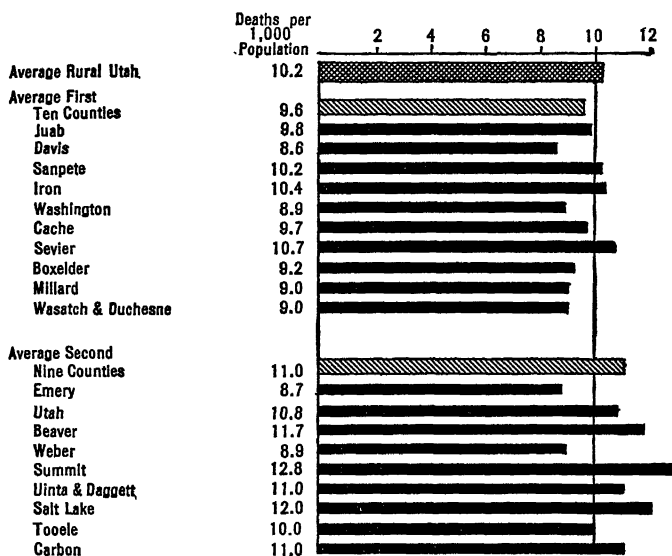


FIGURE 3. DEATH RATE PER 1000 POPULATION IN UTAH COUNTIES WITH OVER 5000 POPULATION, ARRANGED ACCORDING TO PER CENT MORMONS IN THE COUNTIES IN 1916. AVERAGE FOR THE 10 YEARS 1911 TO 1920. RURAL PARTS ONLY OF SALT LAKE AND WEBER COUNTIES. DATA FROM MORTALITY STATISTICS, U. S. BUREAU OF CENSUS.

with most Mormons could not well be expected to be a regular gradation according to the proportion of Mormons because of the movement of the sick and injured population to hospitals, etc. Davis county in the upper group and Weber county (rural part only) in the second are perhaps low because of movement to hospitals of Ogden and Salt Lake City.

The records of the Mormon Church should give more positive evidence of mortality among the Mormons, because regardless of the place of death the record is obtained by the local authorities. The rate among the members, which of course includes many persons outside of Utah, was 9.0 per 1000 for the ten-year period under consideration. This is slightly below the average for the counties with over 80 per cent of Mormons and 2.0 per 1000 or 18 per cent below the average for the 9 counties with less than 80 per cent.

All of the evidence presented points to a low general death rate among the Mormons. The exact reason for this low death rate is more difficult to point out with no more evidence than is now available.

The influence of the Word of Wisdom should be especially apparent in the death rate from tuberculosis, pneumonia, and other diseases where the life or death of the victim depends upon vitality unimpaired by alcohol, tobacco, or other drugs or stimulants. Cancer of the buccal cavity, especially of the lower lip, is commonly ascribed to smoking or the use of hot drinks. Acute nephritis and Bright's disease or other diseases of the kidneys are likely to be more prevalent among heavy meat eaters and those who use alcohol, tobacco, tea, coffee, etc., although other factors such as exposure to cold, or to acute diseases may outweigh the above contributing causes.

It is hazardous to make close comparisons of the death rates in different states by specific causes except where the symptoms can be clearly diagnosed as they can in cancer of the external organs, and to a lesser extent tuberculosis, and a few others. Medical authorities claim that where the cause of the death is internal, and especially where a good diagnostician is not called before the death, from 10 to 20 per cent or more of the cases are likely to be classified under the wrong cause. For this reason, and also because there are often several factors which predispose the victim, only very rough conclusions can be drawn from statistics of deaths as affected by abstaining from alcohol, tobacco, hot drinks, or moderation in diet in other ways.

No comparison of violent deaths or those due to contagious diseases, such as scarlet fever where the course of the disease is short, would be of real value in such a study. A large part of these diseases also occur in the early ages and often before the victim has had a chance to be affected by the Word of Wisdom. With the exception of violent deaths and perhaps one or two of the quick acting contagious diseases, the death rate in Utah is low, in comparison with the average, from all causes.⁴ The causes of death which will be compared in this study are those which usually occur in middle or later life, because it is this class of deaths that is most likely to be affected by the sort of life lived by the victim.

⁴ Mortality Rates, 1910-1920, pp. 234-258.

Tuberculosis can be pretty well diagnosed by modern medical science. It ordinarily does not cause sickness and death except where the body has in some way been lowered in its resistance. Few suffer from it where they live sane lives free from stimulants, or excesses of any kind. Tuberculosis of the lungs is the main tubercular disease causing death and is perhaps the easiest to diagnose. The death rate from this form of tuberculosis in Utah did not exceed 42.2 per 100,000 population in the 10-year period ending in 1920, whereas that for the Registration area was never below 100.8 and in 1911 was up to 138.2. In no year of this 10-year period did any state have a lower rate than Utah. The average for Utah was about 38 and the Mormon population appears to have a much lower rate than this as the Church records⁵ indicate a rate of only 11.5 for these years.

While it cannot be positively stated that tobacco and hot drinks are factors in the cause of cancer of the buccal cavity, this is the opinion of many who have studied the question thoroughly. For the Registration area, the number of deaths per 100,000 population from this cause during the 10-year period under consideration is given as 3.05,⁶ whereas that for Utah was 2.07 and the only state with a lower rate was Kentucky. There is reason for believing that the low rate in the latter state is partly due to

⁵ Mortality Records kept in L. D. S. Bishop's Office.

⁶ Mortality Statistics, 1911-1920, U. S. Bur. Census.

error in classifying because the rate for cancer of the skin, under which cancer of the buccal cavity might be classified, was 3.10 in Kentucky as compared with 1.99 for Utah, and the classification as given in Kentucky is questioned nearly six times as frequently as in Utah. The records of the Church indicate the rate among its members to be 1.18 for this period.

While the significance of the fact is not plain because of a lack of understanding of cancer by the medical world, it might be mentioned that Utah is low in all forms of cancer and the Mormons' rate is about one-third lower than that of the State of Utah.

As indicated above, acute nephritis and Bright's disease seem to be influenced by the excessive use of protein or meat. If the Mormon teachings against the use of large quantities of meat are observed, there should be evidence of it in their death rate from this cause. The records of the Census Bureau ⁷ for the 10-year period give the death rate per 100,000 population for the whole United States as approximately 100 as compared with 66 for Utah. During this period three states had a lower average rate than Utah, but no state has had a lower rate than Utah in all years. The Mormon Church gives the rate among its members as 46, indicating that it is the Mormons that have most influence in giving Utah its low rate.

⁷ *Ibid.*

A more detailed analysis of the death rates in Utah as compared with other states will not be attempted. Before closing this discussion, however, it might be mentioned that in spite of the high death rate by accident and other violent causes in Utah, the rate for suicide and homicide are low and the Mormon records show a rate for both of these causes which is less than half that of the State of Utah.

In conclusion it can be said that the death rate among the Mormons is considerably below the average of the United States. The rates of Minnesota and Washington are lower than the State of Utah, but the Mormon records give a rate which is somewhat below even the rural parts of these states. With the exception of those causes which involve large proportions of persons at the younger ages where Utah would naturally be high because of the large proportion of children, Utah stands well in the top ranks of states with low death rates from preventable causes. The low death rates for tuberculosis, cancer of the buccal cavity, kidney diseases, and perhaps other causes, seem to indicate that the freedom from stimulants, drugs, and excesses of other kinds among the Latter-day Saints is having a beneficial effect upon their health.

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CHAPTER 10

MORMON WOMEN AS MOTHERS

EVER since the organization of the Church of Jesus Christ of Latter-day Saints, its followers have placed great emphasis on the family and the home; there has never been race suicide among this people, even during periods of adversity. This condition may be partially understood from a discussion of two fundamental conceptions of the members of the Church. The first has to do with their philosophy of the future world, which teaches that eternal joy is dependent on continual progression and that joy and progression are added to by a large posterity. Just as a man and his wife on earth find their greatest happiness in the development and the accomplishments of their children, so it is thought that eternal bliss is affected by the number and the progress of one's descendants. Thus a large family becomes a means not only of earthly happiness, but also an aid to eternal exaltation.

The other explanation of attention given the family among the Mormon people may be found in their general attitude toward the homely virtues as contrasted with the fleeting pleasures that accom-

pany personal indulgence and selfishness. In the Mormon community one never sees special honors bestowed for selfishness. On the other hand, self-sacrifice and doing for others is always given the highest respect. The sturdy human qualities are the ones that are honored. These qualities and tendencies naturally lead to the home and the family, and one finds in the religious service of the Latter-day Saints a large amount of time spent in discussion of the duties and obligations of members of the family to one another.

Let us make an examination of the statistics which relate to some phases of family life to see how these principles of belief work out in practice. First, let us consider the size of the family. The U. S. Bureau of Census reports the average number of persons to a family in Utah in 1920 (the relationships are much the same during other Census years) to be 4.6, whereas the average for the whole United States is 4.3. Eight of the states in the Southern groups had average families as large as or slightly larger than Utah, but the only Northern state with a larger average family was North Dakota with 4.8 persons per family. This comparison allows some doubt as to the exact number of children, however, because every unmarried person, even those with no known relatives, is included in the average family.

A more satisfactory idea of the relative number of children in the birth registration part of the United States is found in the U. S. Census Bu-

reau's Birth Statistics.¹ Yearly reports are made in these publications of the number of children now

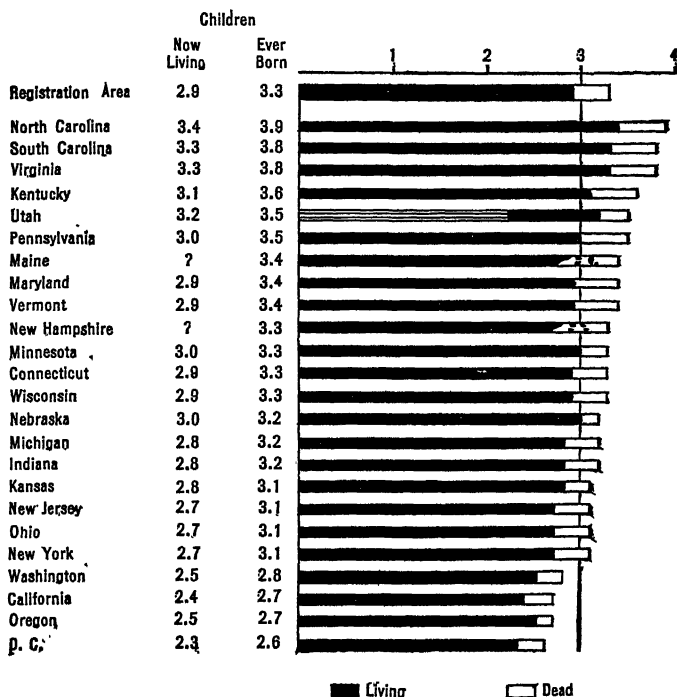


FIGURE 4. AVERAGE NUMBER OF CHILDREN EVER BORN PER MOTHER, AND THOSE NOW LIVING. BASED ON CHILDREN OF MOTHERS WHO BORE CHILDREN DURING THE YEARS FROM 1917 TO 1921. DATA FROM BIRTH STATISTICS, U. S. BUREAU OF CENSUS.

living and the number ever born to women now bearing children. In the following study of these reports the five year average ending in 1921 is used

¹These reports include the years from 1915 to date. Utah has been included in the last 5 reports, 1917 to 1921.

rather than single years in order to eliminate yearly irregularities.

A glance at Figure 4 shows it to agree fairly closely with the regular Census figures mentioned above. In number of children the mothers in the Southern States head the list, but those of Utah stand at the head of the Northern states. To each ten mothers in Utah 35 children have been born as compared with 39 for the highest and 26 for the lowest states.

If, instead of the average number of children born to present mothers, we consider the birth rate per 1000 general population of the states,² it is found that Utah averages highest in the Registration Area. The average for all states during this five-year period was 23.9 as compared with 31.4 for Utah. Oregon, California, Washington and the District of Columbia all had less than two-thirds the birth rate of Utah. The Southern States rank next to Utah.

Calculating the births to the number of married women 15 to 44 years of age,³ it is found that for each 100 married women in Utah 22.7 children are born every year, or in other words each one has a child every 4.4 years. The average for the Registration Area is 16.9 children per 100 married women or a child for each one every 5.9 years. North Carolina is the only state with a higher rate than Utah. The rate for Oregon is 12.5, or one child per married

² U. S. Bur. Census, Birth Statistics, 1917-1921.

³ Birth Statistics, 1921, p. 16, single years only.

woman in 8 years. At these rates Utah is furnishing a surplus over her 3.3 to 4 children per married couple, the number considered necessary to maintain the population, whereas Oregon, Washington, the District of Columbia, and some of the others with low rates are apparently not maintaining their population by natural increase.

Giving birth to a large number of children, however, is not the only requirement of a good mother. To no small extent she is responsible for the conditions which determine whether or not the children will live and grow up strong and healthy. Of vital importance, then, is the proportion of children who live after being born.

In Figure 5 is presented the average percentage of deaths of all children born to mothers bearing children during the years 1917 to 1921. The order of the states tends to be the reverse of that for the total number of children ever born as given in Figure 4. Oregon and Washington, which were both very low in births per mother, are among the best four in the percentage of survival, and the reverse may be said of North and South Carolina. Utah holds the unique position of being among the highest five states in both birth rate per mother and in survival. No other state with a total birth rate as great as the average of all states held a position in child survival as great as the average of all states. This apparently shows that the Utah mothers are greatly concerned about having a large family of

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healthy children. Before leaving Figure 5 it may be well to mention that because Oregon and Nebraska

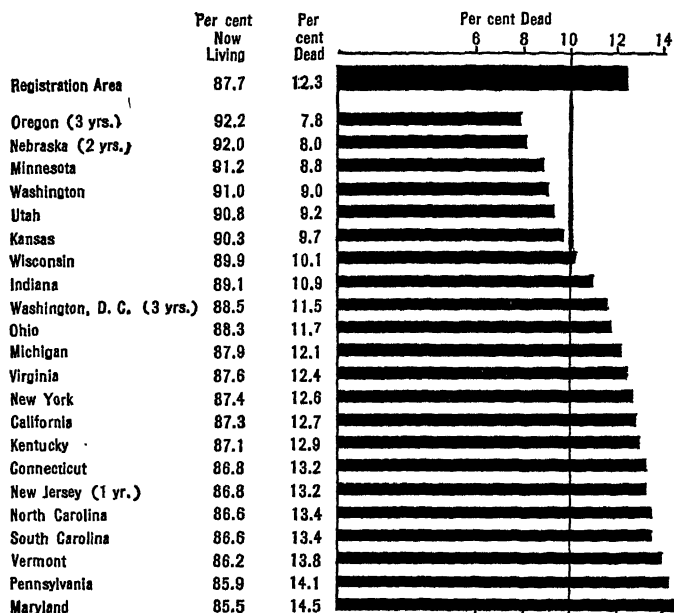


FIGURE 5. PER CENT OF CHILDREN WHO HAVE DIED IN VARIOUS STATES. BASED ON THE TOTAL NUMBER OF CHILDREN EVER BORN TO MOTHERS WHO BORE CHILDREN DURING THE YEARS FROM 1917 TO 1921. DATA FROM BIRTH STATISTICS, U. S. BUREAU OF CENSUS.

have a shorter record than most of the other states, their relative rank may change in the future, although the change is not likely to be drastic because these states as well as Minnesota and Washington have perhaps been more active in stressing child care and welfare than other states.

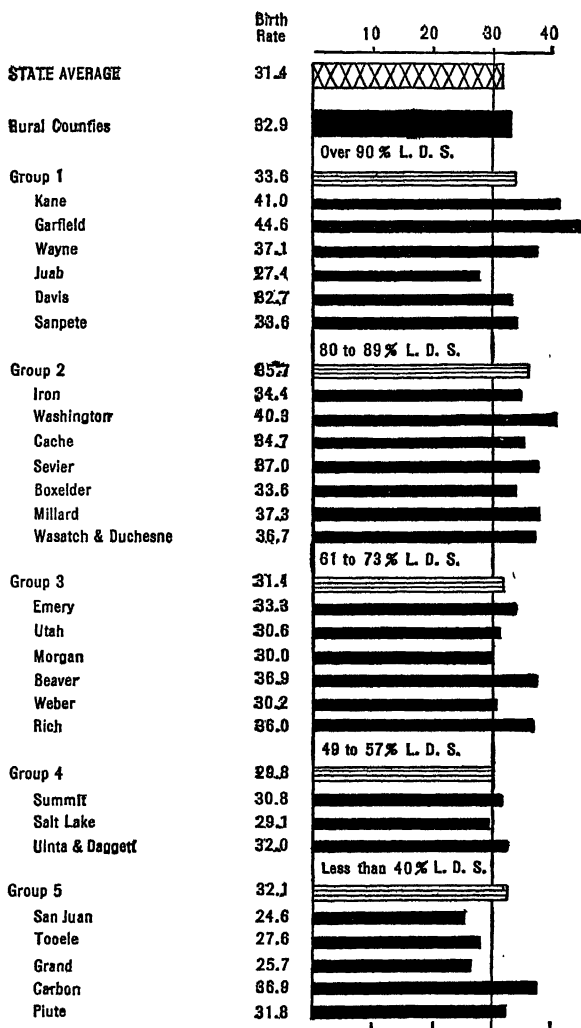


FIGURE 6. AV. BIRTH RATES PER 1000 POP. IN UTAH COUNTIES, 1917-1921 (RURAL S. L. AND WEBER.) FROM U. S. CENSUS, BIRTH STATISTICS.

The above discussion on deaths of children born to present mothers includes children of every age. If we consider only deaths during the first year of life when carelessness is most likely to cause death, it is found, as would be expected, because a large proportion of children's deaths come during the first year, that the relationship of the states is nearly the same as that given in the above paragraph. During this five-year period Utah had only 70 deaths of infants under one year of age per 1000 live births as compared with 89 for the whole Registration Area. Minnesota, Nebraska, Oregon, and Washington, with rates of 66, 62, 59, and 64 respectively, were all below that for Utah.

In this chapter, up to this point, it has been brought out that Utah ranks among the highest states in birth rates and among the lowest in death rates of children. It now remains to determine the influence which the Mormon population of Utah has on these factors.

Arranging the counties by percentage of Mormons in 1916 as done in other studies, the results for these five years are as indicated in Figures 6, and 7. As might have been expected because of varying conditions, the counties in Figure 6 do not vary regularly with the percentage of Mormons in them. The two counties with highest proportion of Mormons were highest in birth rate, but in the group of counties with over 90 per cent Mormons occurs Juab county which contains mining towns with relatively few

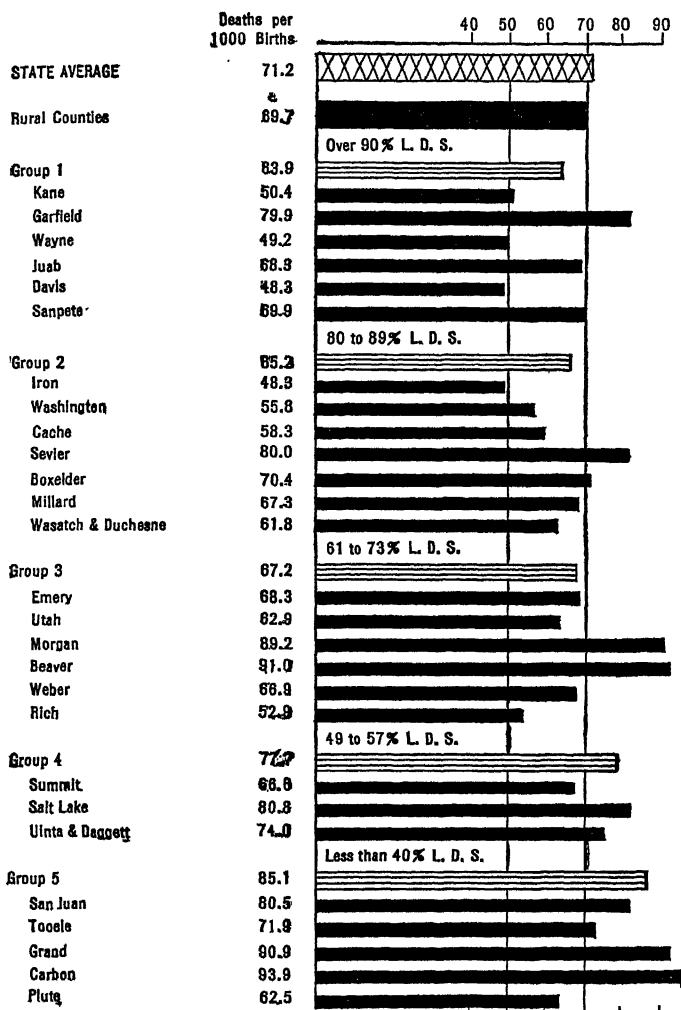


FIGURE 7. DEATHS OF INFANTS UNDER ONE YEAR PER 1000 BIRTHS IN UTAH COUNTIES, 1917-1921 (RURAL S. L. AND WEBER). FROM U. S. CENSUS, BIRTH STATISTICS.

women, and this brings the birth rate of the county down to that of the lowest counties in the state. On the other hand, Carbon county in the group with less than 40 per cent of Mormons is a mining county but the workers are largely Italians and Greeks with many women and a high birth rate. In general, however, it is seen that the birth rate is higher in the counties with over 80 per cent of Mormons than in those with a smaller percentage. The averages of the first two groups are above the average of rural Utah, whereas the other three groups are all below this average, indicating that there is a distinct tendency for a higher birth rate among the Mormons.

The statistics kept by the Mormon Church, which, of course, include births among members in other states as well as in Utah, indicate for these 5 years a birth rate per 1000 members of 35.7, or the same as the rate for the Utah counties with 80 to 89 per cent Mormons. This rate is very much greater than any other large, distinct body of people in the United States, as far as is known.

In Figure 7 is shown the deaths of infants under one year for each 1000 total live births for the different counties and groups of counties. Irregularities occur in the counties grouped by percentage of Mormons in this figure the same as in the one for births. In general, however, there is a distinct tendency for the deaths of infants under one year to be less frequent among the counties highest in

Mormons. This tendency is brought out in the averages for the groups of counties; the averages beginning with the top are about 64, 65, 67, 78, and 85. The rate among the members of the Mormon Church ⁴ for these five years is given as 51.2. This is about the same as the Government rates of some of the counties highest in Mormons as given in the figure. No state in the Union has had such a low rate as this for an equal period of time, although Oregon had a lower rate during the single year 1921.

In summing up the facts presented in this section concerning Mormon women as mothers, it can be said that they do not shirk their duty of bringing children into the world. No Registration state in the United States exceeds Utah in births per 1000 population, and only one state in births per 100 married women between the ages 15 and 44. The counties highest in Mormons and the records of the Mormon Church both indicate that it is the members of that Church which cause the birth rate in Utah to be high.

The Mormon women have proportionately fewer deaths among the children which they bear than is the case among other large bodies of peoples in the United States. While four states show a slightly better record than Utah in this respect, the Mormon sections of Utah have a distinctly smaller proportion of deaths of infants than other portions and the records of the Mormon Church show rates lower

⁴L. D. S. church records.

than any state in the Registration area. Therefore it can be said that the Mormon women are not only willing to give birth to large families, but they are anxious to have the children live and they have the intelligence to care for them properly.

The sacredness with which childbearing and the proper rearing of children are regarded by the Latter-day Saints very likely accounts for the family relationships which exist among them.

CHAPTER 11

MARRIAGE AND DIVORCE AMONG THE MORMONS

OTHER things being equal, the community with the largest proportion of its individuals of marriageable age happily joined in wedlock, is likely to be the most desirable one from almost any standpoint. Despite the fact that the old maid and bachelor often have more money to spend on the luxuries of life, it is generally conceded that there is something lacking in their lives which prevents them from enjoying the fullest happiness, especially as old age comes on. This unsatisfied phase of their lives gives many of them a restless spirit which prevents them from using their capabilities to the best advantage. For this reason business men often prefer married men in positions of responsibility. Because of better health, greater contentment, a stronger feeling of responsibility and many other factors,^{1a} mature married people are likely to be better citizens than the unmarried.

Conversely, a high divorce rate in a community is likely to be a bad thing. Divorce not only leaves the individuals subject to the undesirable features mentioned in the above paragraph, but it may also

^{1a} *American Mag.*, Vol. 99 (Feb.), p. 15.

have other implications. A large proportion of all divorces are due to some violation of the virtues of self-sacrifice, forbearance, and loyalty, on which the success of the family depends.¹ Selfishness or harsh self-assertion is the cause of by far the greater part of all divorces not due to insanity or incapacity. The guilty party to a divorce is frequently not a good citizen because of a lack of loyalty or because of selfishness which oversteps the bounds of good taste, sometimes bordering on lawlessness. These undesirable qualities are likely to be permanent defects because, as a rule, they are due to heredity or bad training in childhood. Divorce is especially undesirable where there are children in the family, as there are in over a third of the total cases in the United States, because it tends to emphasize and bring out hate and selfishness in the younger generation. It must be admitted that divorce is an undesirable feature of society in spite of the fact that it is the only logical choice where the individuals cannot live together in peace and happiness.

Because the vitality of the nation is likely to be undermined by the spread of conditions, such as those of unfavorable marriage and divorce rates, which threaten the happiness of the people through destruction of the family relationships, it becomes of importance to learn of centers of good or bad influence in these regards. A study of marriage and divorce among the Latter-day Saints should furnish

¹ Ross, *The Principles of Sociology*, p. 586.

information to help in judging of their social conditions.

The Mormons believe that God ordained the union of the sexes in marriage for all eternity as well as for the present life. To be thus united the marriage must be solemnized in a temple through authorized agents. Because of the sacredness with which this form of marriage is regarded, there is a tendency for those contemplating marriage to be careful and prayerful that they find a partner with whom they can be congenial during the life to come as well as now. When children come from such a marriage the bonds holding the parents together become very much stronger, because they believe they are responsible for the welfare of children not only here but hereafter, and the effort to guide their children aright tends to prevent antagonism and divorce.

In comparing the proportion of marriages in the different states to gain the information desired for this study, perhaps the best basis is that of the percentage of unmarried males and females above the reproductive age, or older than 44 years, which is the approximate upper limit. The proportion of single persons above this age who ever marry is relatively small and the results of such marriages are not likely to be so satisfactory as earlier ones.

A study of the percentage of single males and females above 44 years of age, as reported in the 1920 U. S. Census, shows that for the whole country

10.3 per cent of the males and 8.6 per cent of the females are still single.

In the Eastern States, where the males and females are nearly equal in numbers, the proportion of each unmarried and over 44 years of age is nearly the same, whereas in the West, where males greatly outnumber the females, the single males are relatively large in numbers. The percentages of single males and single females in Utah were 8.6 and 3.6 respectively. Oklahoma and Arkansas were the only states with a smaller proportion than Utah of both males and females who were single. Kentucky, Virginia, West Virginia, and all the states south of the Tennessee line as far west as New Mexico had a larger percentage of males above this age who have been married than Utah, but the percentage of females was smaller.

Other than Oklahoma and Arkansas, the only states with a larger percentage of females who have been married than had Utah were Idaho and Wyoming with rates of 96.9 each, which is one-half per cent above Utah. These latter two states, however, had only 83.9 and 80.1 per cent respectively of their males who had been married as compared with 91.4 for Utah and the excess of males is an important reason for the large proportion of married females in these states.

The above figures clearly show that by the time the reproductive period is past a relatively large proportion of the Utah population has been married.

For the age periods below 25 years, however, Utah is not greatly above the average in proportion of those who are married. Nearly all of the southern states have a larger percentage of younger people married than has Utah. It is in the age periods above 25 years and especially for the native born whites that Utah begins to rank high in percentage married. Only 4 and 9 states respectively had a larger percentage than did Utah of males and females married at the ages of 25 to 34.

The Census Bureau does not report the number single by counties; hence we cannot from this source see the effect the Mormons have on percentage of persons who marry. From statistics of the Mormon Church giving the members single and over 21 years old, however, the relative standing of Mormon and others can be partially deduced. The Church figures indicate that about 87 per cent of the members over 21 years old were married in 1920 as compared with approximately 81 per cent, according to government statistics for the State of Utah. While this is only a difference of 6 per cent this means considerable when it is remembered that about two-thirds of the state of Utah is made up of Mormons.

Considered from the standpoint of current marriages as given in the special Marriage and Divorce publications of the U. S. Bureau of Census, it is found that Utah is somewhat above the average for the United States. The rates per 10,000 general population for the two census years, 1916 and 1922,

were 121 and 112 respectively for Utah and 107 and 103 for the whole United States. There were 11 states with a higher marriage rate than Utah in 1916, and 16 in 1922. Statistics of the Mormon Church indicate the rate to have been 147 and 134 per 10,000 members for the two years 1916 and 1922. These rates were exceeded by only three states in 1916 and five states in 1922. The proportionately large number of children, of course, makes the Mormon rates on a basis of all members seem smaller than they would be on the basis of persons of marriageable ages. This is brought out by the statistics of marriages for the years 1898 to 1902 ² when it was found that outside of seven Southern states, Utah had the highest marriage rate per 10,000 unmarried persons over 15 years of age.

Divorces. In making comparisons of divorce statistics of different states, it should be kept in mind that the laws in the states vary greatly. South Carolina allows no divorces; New York allows no divorces except to actual residents of the state and then for no cause except adultery; the District of Columbia requires three years of residence and the only causes for divorce are fraud, incapacity, insanity, and lack of age; Nevada, on the other hand, requires only six months of residence and grants divorce for cruelty, desertion one year, drunkenness, fraud or force, imprisonment for felony, incapacity, adultery, consanguinity, neglect, or lack of age. In

² Bureau of Census Bulletin 96, p. 37.

North Carolina 10 years must elapse before desertion becomes a cause for divorce, whereas in 23 other states desertion for a single year is sufficient. These differences in standards of the divorce laws greatly affect the number of divorces in a given state. Couples living in states with rigid laws often move temporarily to states where the laws are lax. Thus the rate in Nevada with very lax laws was 36 times that for the District of Columbia and 33 times that for New York, both of which have rigid laws. Nevada awarded 213 divorces to couples married in New York but only 136 to those married in Nevada.³

The divorce laws of Utah are rather liberal. Divorce or nullification of marriage can be had for nearly any cause for which it can in other states. Only one year's residence is required and desertion one year is cause for action. Therefore few of those seeking divorce in Utah have any incentive for going to other states, and the fact that most of the surrounding states also have relatively liberal laws keeps most outsiders from coming to the State expressly to secure divorce.

Keeping the above points in mind we are now prepared to consider the statistical facts. In 1916^{*} the estimated number of divorces per 100,000 population in Utah was 157 as compared with 113 for the whole U. S. There were 33 states with a lower rate than Utah. The estimates for 1922 place the rate for Utah at 129 and the average for all states at 136,

^{*} Marriage and Divorce, 1922, Census Bureau.

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with 20 states showing a lower rate than Utah. If the states showing a smaller proportion of divorces than Utah are studied separately, it is seen that they either allow fewer causes for divorce or have more rigid laws. Practically all of the states with low divorce rates occur along the Eastern and Southern coasts of the U. S. where divorce is most difficult to secure. In 1922 the only interior states with rates lower than Utah were Wisconsin, Minnesota, the Dakotas and New Mexico, the latter state having practically the same rate as Utah.⁴ Compared with states in the West where sentiment toward divorce is liberal, Utah ranks favorable; compared with Eastern states her rate is high.

How do the Mormons compare in divorce with the non-Mormons in Utah? A detail study of the counties arranged according to Mormon population should be significant because it is required that the parties to a divorce shall have been living in the county in which action is brought for one year, and the population is not likely to be shifted to other counties within the State in divorce action as is the case with marriage. However, because two of the counties had no divorces during these two years and in some of the others not enough were secured to make a statistical study reliable, the divorces for both years are averaged and only the averages for

⁴This relationship to other states is also shown by the divorce statistics covering the periods 1870, 1880, 1890, and 1900 found in Bureau of Census Bulletin 96, p. 42.

the groups of counties are presented.⁵ The divorces for each 100,000 estimated population are shown below:

Counties with Given Per Cent Mormons ⁶	Sum of Total Population for 1916 and 1922	Total Divorces 1916, 1922	Divorces per 100,000 Population
90-100.....	94,954	56	59
80-89.....	175,718	130	74
61-73.....	114,707	72	63
47-57.....	430,381	946	220
20-39.....	60,382	53	88

The group containing 47-57 per cent Mormons contains the large cities of Utah but the other groups are essentially rural and comparable. The table shows that the group with the highest proportion of Mormons is lowest in divorce rate and the group (excluding the urban group) with least Mormons had the highest rate.

The divorce statistics kept by the Mormon Church ⁷ show a rate of 47 and 54 for the years 1916 and 1922, with an average of 52 for the two years. For the five years between these dates beginning with 1917, the rates were 45, 33, 44, 70 and 47. The average for the two years being discussed is a little below the average for the group of counties highest in Mormons. The only states showing lower divorces

⁵ The three counties with the lowest divorce rates were highest in Mormons.

⁶ See Fig. 9 for grouping of counties.

⁷ Records kept at Presiding Bishop's Office of L.D.S. Church.

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per 100,000 population than those given for the Mormon Church are the District of Columbia, New York, and North Carolina for both years and New Jersey and North Dakota for single years.

The young people of the Mormon Church who are in good standing are advised to be married in the temples, but only those who live up to the teachings of the Church are allowed to go to these sacred edifices. The others may be married by the civil authorities, or by some official of the Church outside of the temples. It may be further said that the temple marriages are "for time and all eternity," whereas the civil marriages are "till death do us part." From the records of the Mormon Church it would seem that the seriousness of the sacred ordinances causes the parties contemplating temple marriage to consider their partners more carefully than where the other type of marriage is contracted. There was, for the two years 1916 and 1922, only one divorce for each 34 temple marriages as compared with one for each 23 civil marriages of members. The only other known place in the United States reporting a larger number of marriages for each divorce than that for the Mormons married in the temples is the District of Columbia and it is probable that the only reason this place seems to exceed the Mormon record is that the divorce laws are so rigid that divorces are secured elsewhere; only 84 of the 481 couples married in the District of Columbia and securing divorces in 1922 were

divorced in that place, over half of the District of Columbia marriage divorces occurring in the states of Virginia and Maryland.

To sum up the evidence concerning marriage and divorce among the Mormons, it may be said that while the State of Utah, of which about 62 per cent are Mormons, does not rank exceptionally high in marriage rate, and is higher than the average state in divorce rate, the Mormon part of the population tends to have a higher marriage and a considerably lower divorce rate than the non-Mormon part. The Mormon Church records indicate that the Latter-day Saints have a marriage rate exceeded by very few other sections in the United States, and a divorce rate which is lower than all but four states. The divorces from temple marriages are fewer in proportion to the marriages than perhaps any other large group of people in the United States. The Mormon Church does not attempt to keep divorce down by forbidding it as does the Catholic Church, but it endeavors to impress on its members the sacredness of the marriage contract, and it does what it can to have its members so live that it will not be necessary for the husband or wife to secure a divorce. Divorce in itself is not considered to be so much the evil as the cause that leads up to the divorce.

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CHAPTER 12

CHASTITY AMONG THE MORMONS

AMONG civilized nations generally, the question of personal chastity is given much consideration. It is pretty well agreed that promiscuous sexual relations are a bad thing. The stability of the home, the health of the people, and the whole social order are endangered if standards of morality are allowed to degenerate.

In any scientific study of Mormonism the question of chastity must be given consideration. In the early days of the Church when there was a limited practice of polygamy, opponents of this system based their excuse for persecution largely on the question of morality. To many of them polygamy was synonymous with unchastity. This was doubtless based on an ignorance of the intimate life of those who practiced this principle, since it is claimed by those who made the most thorough observations ¹ that rarely has any large body of people been found in which personal chastity has been held in higher regard, and in which irregular sexual relations have been more vigorously condemned, than among the Mormons.

The belief of the people concerning chastity is stated in the following words by a Mormon elder:²

¹ Remy and Brenchley, Phil Robinson, Carlton, etc.

² Cowley.

"We consider sexual crime the most blighting curse that infests the earth today. Adultery is considered as next in the catalogue of crime to murder. Individuals guilty of fornication or adultery are promptly excommunicated from the Church, unless the sin is followed by the most profound repentance and the best reparation which can possibly be made. The children around the family altar, in the Sunday Schools, Mutual Improvement Associations, Primary Associations, and all the institutions of the Church, are taught to hold their virtue more sacred to them than life itself. When they attain to years of maturity and enter the holy state of matrimony, they vow before God, angels and the living witnesses that they will never violate the marriage covenants."

To arrive at the truth concerning sexual morality among the Mormons, several sources of information are available. Statistics of illegitimate births, of divorces for adultery, penitentiary commitments for sexual crimes, and the prevalence of sexual diseases among the general population as shown by World War statistics, should each throw some light on the question.

Let us first consider the rate of illegitimacy for each 1000 total births.³ Utah has been in the Registration area for births since 1917 and a summary of the rates for these five years is shown in Figure 8. In the figure it is seen that the illegitimacy rates

³Reported in the U. S. Bureau of Census, Birth Statistics for Registration States.

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for Kansas and Utah are nearly the same and are over two per 1000 below the state with the third best rate. The Registration Area rate is more than

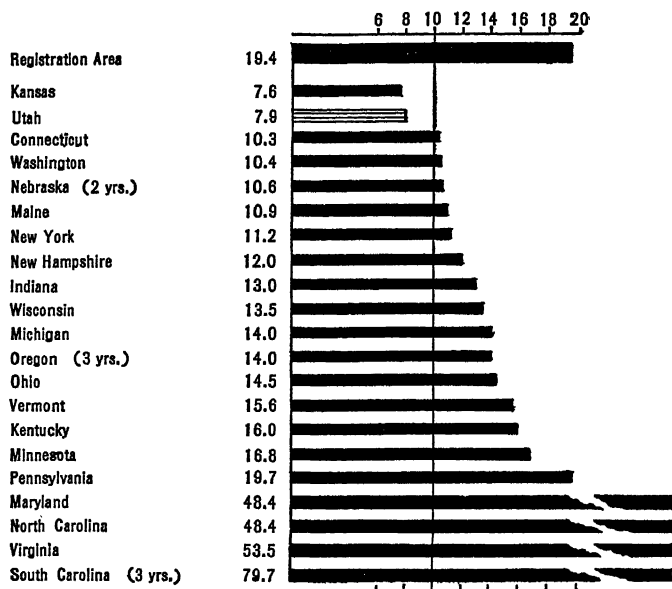


FIGURE 8. ILLEGITIMATE CHILDREN PER 1000 TOTAL BIRTHS IN BIRTH REGISTRATION STATES. AVERAGE FOR THE FIVE YEARS, 1917 TO 1921. DATA FROM BIRTH STATISTICS, U. S. BUREAU OF CENSUS.

double that for either Kansas or Utah. A study of the individual years,⁴ shows that Kansas had a better record than Utah four out of the five years, but excepting in the year 1918 when there was a comparatively large proportion of illegitimate births

⁴ See 1921 report of Birth Statistics, p. 23.

in Utah, no other state had such a small ratio of illegitimate children during any year. The conclusion from this evidence is that Utah is very free from unchastity as compared with most other states.

In the U. S. Bureau of Census report on "Marriage and Divorce" for 1916 adultery is given as the cause of 11.5 per cent of the total number of divorces in the whole United States. The percentage divorced for this cause in Utah was only 1.4. Of the divorces granted to the husband the average of all states was 20.3 per cent for adultery, as compared with 4.8 per cent for Utah and only three states had a lower percentage than Utah.⁵ The percentage of divorces granted to the wife for adultery in the United States was 7.5, and Utah with 0.6 was lower than all but three states. Practically the same facts are shown in the divorce statistics for the years 1887 to 1906⁶; five states had a lower rate of divorces granted to the husband for adultery than Utah, but none a lower rate for those granted to the wife.

Comparing the states by divorces for adultery per 100,000 general population in 1916⁷ the average rate is found to be 12.4 and that for Utah 2.1. South Carolina grants no divorces at all, but other than this state, Wisconsin with a rate of 1.8 is the only one lower than Utah. In another place⁸ it is shown

⁵ Marriage and Divorce, 1916, U. S. Census Bureau.

⁶ Census Bureau, Bulletin 96.

⁷ Marriage and Divorce, 1916, U. S. Census Bureau.

⁸ Chapter 11.

that the proportion of divorces coming from the Mormon population of Utah is very small compared with the figures for the State as a whole; and, because of the great abhorrence with which adultery is looked upon by the Mormons, it is doubtful if they were responsible for more than a small proportion of the cases reported from Utah.

The prevalence of sex irregularity in a state should be roughly indicated by the number of persons sent to state prisons for sex crimes. Since fine distinctions are not made between the sex crimes at the penitentiaries, the comparisons should be made of all crimes involving the sex instincts. The only statistics available for making this study, which consider more than single years, are those for the Mountain States, but as these are more directly comparable with Utah than other states, this evidence should be fairly reliable. Calculated to the basis of convictions for sex crimes per 100,000 population the results are as follows:

CONVICTIONS SEX CRIMES

State	Years Considered	Total Number	Convictions per 100,000 Population
Utah.....	1919-22	50	2.7
Nevada.....	1919-22	9	2.9
Colorado.....	1919-22	117	3.1
New Mexico.....	1918, 1919, 1921, 1922	47	3.2
Idaho.....	1919-22	61	3.4
Wyoming.....	1919-22	29	3.6
Montana.....	1921-22	46	3.9

These figures show that Utah had at least as small a proportion of penitentiary convictions for this cause as any of the surrounding states. Elsewhere⁹ it is shown that the Mormons furnished less than their share of total criminals and it is probable that the same holds true with sex criminals..

Another type of evidence that throws light on morality is found in the army statistics of venereal diseases among those who entered the World War. These men were taken from all classes of society and were at an age when their life tendencies had developed. They were given rigid examinations by the same officials who examined those from other localities, so the conclusions drawn by the examiners are impartial and comparable.

The average rate of venereal diseases among the first million examined as reported by the Surgeon General¹⁰ was 29 per 1000 persons drafted, while that for Utah was 8. Idaho and Oregon were the only states with a smaller proportion than Utah. The rate for Kansas, which had a smaller rate of illegal children than Utah, was 26, and Michigan, Wisconsin and Nevada with better records in divorces for adultery had rates of 19, 12, and 14 respectively.

Besides the statistical evidence of high morality among the Latter-day Saints there is considerable evidence in the reports of numerous observers who

⁹ Chapter 14.

¹⁰ Off. Surg. Gen. Bul. 11, p. 79.

are prepared to judge. An example is the statement of a Methodist Episcopal minister who lived for some time among the Mormons.¹¹ He says: "The young men of the Mormon Church are clean young men, clear-eyed, brainy, and manly. The records of the half-million-dollar Deseret Gymnasium of the Mormon Church in Salt Lake City show that of the hundreds of young men examined there, there is yet to be found one tainted with unclean disease—a record unparalleled in most American cities." Bancroft¹² states that "All the keepers of brothels, and nearly all the gamesters and saloon-keepers, were gentiles. Two hundred out of the two hundred fifty towns and villages in the territory contained not a single bagnio. Until gentiles settled in Salt Lake City there were seldom heard, in the streets or dwellings, oaths, imprecations, or expletives; there were no place-hunters or beggar-politicians; there was no harlotry; and there was neither political nor judicial prostitution. The Mormons were a people singularly free from vice."

The class of writers who have spoken unfavorably about the morals of the Mormons have, almost without exception, been uninformed or prejudiced, whereas a large number of observers whose reputations are above question have spoken of the excellent moral conditions they have found. Miles Grant, editor of the *World's Crisis*, at one time said: "We

¹¹ *Outlook*, vol. 98 (1911), pp. 726-28.

¹² *History of Utah*, p. 686.

came to the settled conclusion that there is less licentiousness in Salt Lake City than in any other one of the same size in the United States; and were we to bring up a family of children in these last days of wickedness, we should have less fears of their moral corruption were they in that city than in any other." Sergeant Ballantyne, the eminent English Barrister, said: "The Mormons are really accomplishing what the people in England aim to do in fighting the social evil. The diseases of dissipation and licentious practices are unknown among them. They are a clean, pure, and healthy community. It is a mistake to hold that the faith fosters lust. On the contrary, it is founded on a principle of religion which combats lustfulness." Remy and Brenchley in their "A Journey to Salt Lake City" (1885), while unfavorable to the Mormons in many comments, say: "Love of truth compels us to say that we were, generally speaking, edified with all that we saw, and that, as far as external appearances go, Utah is the most moral country in the world. All the males in it are usefully employed; we met with neither sluggards, idlers, gamblers nor drunkards. The polygamous Saints, almost without exception, left upon us the impression of being good fathers and husbands. All that passed under our eyes was decorous, and we have a decided objection to supposing that we had to deal only with hypocrites." Several years later Phil Robinson,¹³ who spent considerable time mixing

¹³ *Sinners and Saints*, p. 186.

intimately with the Mormons, commended them for their high standard of public morality.

From the above discussion it is seen that as reflected in the number of illegal children, the divorces for adultery, the penitentiary convictions for sex crimes, and the number of young men with venereal diseases, the moral condition of the people of Utah is of a high standard. No state in the Union persistently showed a better record than Utah, although some states do appear slightly better in some of the comparisons. From other data bearing on divorces and penitentiary convictions,¹⁴ where the Mormons of Utah can be partially or wholly segregated from the non-Mormons in the State, the conclusion that the Mormon portion of the State is as good or better than the rest does not seem unwarranted. The evidence given by the most trustworthy observers who have written about the Mormons indicates that as a people they are and always have been of a very high moral character.

¹⁴ Chapters 11 and 14.

CHAPTER 13

A STUDY OF INSANITY AMONG THE MORMONS

CARING for the insane is one of the heavy burdens imposed on the various states. About two persons in every 1000 in the United States were inmates of insane asylums in 1917,¹ but to take care of these persons requires 10 per cent of all general department state funds.² In 1919 over \$55,000,000 was required to care for the insane in hospitals and the amount has increased greatly since that year. Add to this the value of the patients' time and we face a tremendous economic loss.

It is obvious, therefore, that in the examination of any large body of people the question of insanity should be given consideration. Any group having a high percentage of insane cannot be considered an efficient unit of society.

In our study of the fruits of Mormonism, it will, therefore, be well to inquire into the insanity conditions among this people.

In the following table is shown the number of

¹ U. S. Census Bureau.

² Financial Statistics of States, U. S. Census Bureau, 1916 and 1919.

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insane in hospitals and admittances during the given year per 100,000 general population for Utah and the United States, and the rank beginning with the state with fewest, which Utah held:

TABLE SHOWING INSANE PER 100,000 POPULATION IN HOSPITALS OF UTAH AND THE UNITED STATES AND THE RANK, BEGINNING WITH THE LOWEST, HELD BY UTAH

Year	No. per 100,000 in		Rank Held by Utah	Source of Information
	Utah	Av. U. S.		
1922 (total)	148.4	260.9	Not available Not available 4th	Census Bureau
1922 (admitted) . .	51.4	86.2		" "
1910 (total)	91.6	204.2	3rd	Statistical Abs. 1919, p. 66
1910 (admitted) . .	27.5	66.1		Statistical Abs. 1919, p. 66
1903 (total)	114.5	186.2	12th	Statistical Abs. 1912, p. 76
1890 (total)	59.6	118.2	10th	Statistical Abs. 1912, p. 76

From this table it is seen that Utah has had a very much smaller proportion of its population become insane than has the average state in the United States, and that only a few states have had as small a proportion of insane as Utah.

To ascertain whether the Mormon portion of the population is less subject to insanity than the others, the commitments from each county for the twenty years ending in 1916 were tabulated and the counties arranged according to percentage of Mormons in them during 1916. Because nearly half of the counties furnished less than one patient a year, a statistical study of individual counties would be meaningless, and because two of the groups as given in other places in this book contain less than ten

confinements a year or insufficient for dependable results, it was thought best to combine the counties into those with over 80 per cent Mormons, those with 50 to 73 per cent and those with less than 50 per cent Mormons. The average number of insane per 100,000 population for the whole State during this 20-year period was 34.8. The average number coming from the counties with over 80 per cent Mormons was 20.9, whereas the rates for the two groups with less than 73 per cent Mormons were 41.7 and 41.3.

It is not the native stock so much as the alien which furnish the insane of Utah. During the census years 1900 to 1920 there were between 65 and 70 per cent of the residents native of the State, but only 36 per cent of the insane were native born.

Because of the marked differences between the counties as noted above, corroborative evidence that it was the Mormon population that caused the low rates in the counties was thought necessary. The records at the State Mental Hospital give the religion of those admitted and due to the fact that a large part of those admitted are known personally by the local officers, and because relatives are required to support the inmates, these records are fairly reliable as to religion.

The 600 admittances during this period represent a rate of about 33 per 100,000 population or slightly below that for the 20-year period. It will be noted that the percentage of insane native of Utah is 9

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TABLE SHOWING THE NATIVITY AND RELIGION OF PERSONS ADMITTED TO UTAH STATE MENTAL HOSPITAL DURING THE PERIOD JAN. 1, 1918, TO FEB. 12, 1922. RECORDS 3400 TO 4000

Religion	Native of :				Total	Per Cent of Total Insane	Per Cent of Total Pop. in 1916
	Utah	U. S.	Foreign	Unknown			
Mormon	129	34	43	1	207	34.5	61.8
Catholic	6	21	44	1	72	12.0	2.4
Methodist	0	12	1	1	14	2.3	.4
Presbyterian ..	1	6	3	0	10	1.7	.5
Baptist	0	7	1	0	8	1.3	.3
Other Protest..	0	6	16	2	24	4.0	1.1
Other Churches	1	28	15	6	50	8.3	.6
None	13	23	5	1	42	7.0	
Not Known ..	12	31	33	97	173	28.8	
Total	162	168	161	109	600	99.9	
Per cent	27.0	28.0	26.8	18.2	100.0		

below the rate for the longer period but the four years seem to be normal in most ways. While the Mormons constitute nearly 62 per cent of the total population according to the 1916 Religious Census, they furnished only 34.5 per cent of the insane during this period, and those native to Utah furnished only 21.5 per cent. Assuming the number of Mormons in Utah during these years to be 275,000 the rate of insanity among them is 18.3. This is 14 per 100,000 below that for the whole state, and is two below the average for the group of counties with over 80 per cent Mormons.

The statistics presented in this discussion of the insane indicates that the State of Utah is relatively low in insanity. That this is not due to an ignoring of the insane by the people of Utah appears from the fact that during the Draft for the World War, when the people of the State were placed before

impartial judges, only three or fourⁿ of automobile lower rate of rejections for mental and the lik^e epilepsy.³ Both the statistics from the Annual Reports of the Utah State Mental Hospital and those collected for this study show that the Mormon portion of the population of Utah has a lower rate of insanity than the other portion. The reason for this is not entirely clear since the whole question of the causes of insanity is so little understood.

It is well known that heredity plays a large part in insanity, but there are also other contributing causes such as worry, which may be brought on by financial reversals, or by any great upheaval in the mental processes of the individual.

The fact that Mormon philosophy is a philosophy of hope even in death, and that the people are not usually given to excesses, but go about their business in an every-day conservative sort of way may help to account for the relatively low insanity rate among them; or this condition may be due largely to favorable hereditary conditions. Be this as it may, it is an interesting fact that this people which is sometimes spoken of in derisive terms has a high rating in sanity. This is an important indicator of the general social balance of the people.

³ Final figures on the Draft in *World Almanac*, 1920, pp. 611-615. Utah had less mental deficiency than any other state by the time the first million recruits were obtained: Office of Surgeon General, Bul. 11, p. 98.

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Other Protest...	0	6	16	2	24	4.0	1.1
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³ Final figures on the Draft in *World Almanac*, 1920, pp. 611-615. Utah had less mental deficiency than any other state by the time the first million recruits were obtained: Office of Surgeon General, Bul. 11, p. 98.

CHAPTER 14

THE RELATION OF MORMONS TO CRIME

THE study of any people would not be complete without an investigation of their attitude toward those offenses against society which lead to imprisonment.

The Mormon people have been the subject of so much loose talk based on a lack of information, that it seems desirable to make a thorough canvass of all available official records to see just what are the facts regarding this much-discussed people. Are they as a class law-abiding citizens as affirmed by many observers, or do they disregard civil righteousness as some would have us think?

In this study an attempt has been made to consult all possible official sources of information that would throw any light on the problem. One of the most fruitful sources of material has been the record of convictions to penitentiaries and jails.

In presenting the data, no account will be taken of city and county jail convictions, because in con-

victions for vagrancy, for violation of automobile regulations, for peace disturbance, and the like, which constitute no small proportion of the total convictions in some places, variations in the vigilance of local justices make it impossible to tell the true status of the relative number of those causing these minor offenses. Also city and county records can seldom be fully obtained because the crimes are not always recorded nor always fully reported to those gathering statistics.

Convictions to penitentiaries are seldom made until after thorough investigations; the offenses are real and the records of every offender are kept. Penitentiary convictions are more nearly comparable directly in all states than are those of local jails, because in the former the crimes are the heinous ones which cause offense to everyone throughout the whole nation. For these reasons, penitentiary convictions are likely to give a good index of the amount of crime being committed in any locality. This is not strictly the case, however, because in populous localities a smaller proportion of the criminals are caught than in the sparsely settled regions. But as criminals generally have headquarters in population centers, this tendency is partially neutralized. As far as possible in this investigation, reports for single years will be avoided because, especially in sparsely populated localities, the number of convictions during different years may vary widely.

In a publication issued in 1923 the U. S. Bureau

of Census gives, for the two years 1917 and 1922, the number of prisoners in state prisons. These data show that in 1917 there were 57.9 prisoners in the Utah penitentiary for each 100,000 general population. There were 13 states out of the 49 (including the District of Columbia) with a lower rate than Utah. In 1922 Utah had a rate of 42.0; the four states, New Hampshire, North Dakota, and North and South Carolinas, were the only ones with a smaller rate. During the latter year the states bordering Utah had rates as follows: Wyoming, 165.3; Colorado, 110.8; New Mexico, 111.4; Arizona, 105.8; Nevada, 200.2, and Idaho, 61.8. These figures indicate that Utah ranks with the better class of states in number of criminals, and that she is distinctly superior to the surrounding states with which she should be most nearly comparable.

. Next, in order to discover the influence of the Mormons in Utah, let us group the counties of the State according to the percentage of Mormons as has been done in previous studies. Penitentiary reports¹ give the counties from which the criminals came, and by considering the records for a long period and combining the counties, the results should be reliable. In the following discussion the average of the 25-year period 1896 to 1920 is used for the number of criminals convicted per county each year. The proportion of Mormons in the counties is assumed to have been the same as that given

¹ Biennial Reports of the Utah State Prison.

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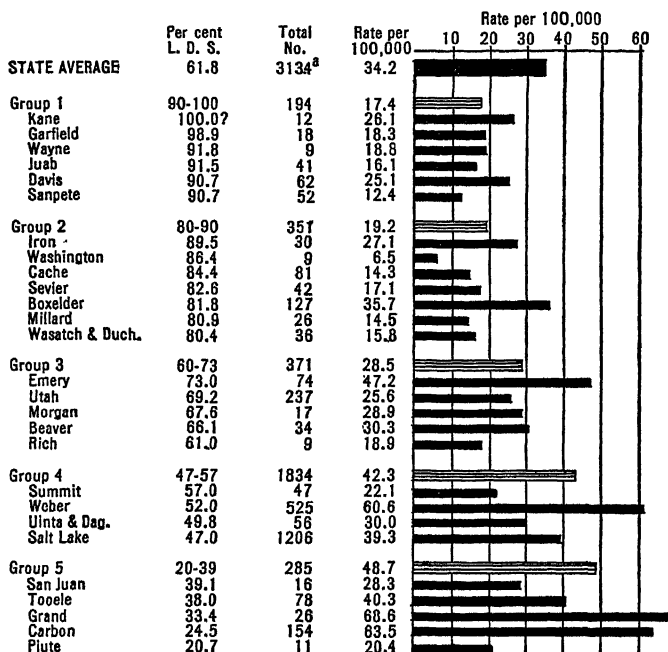


FIGURE 9. TOTAL AND RATE PER 100,000 AVERAGE POPULATION OF CONVICTS SENT TO UTAH PENITENTIARY FROM VARIOUS UTAH COUNTIES DURING THE 25 YEARS 1896 TO 1920. COUNTIES ARRANGED ACCORDING TO DESCENDING PROPORTIONS OF MORMONS. POPULATION AVERAGE IS FOR CENSUS YEARS 1900, 1910 AND 1920. TOTAL CONVICTIONS INCLUDES 99 FEDERAL PRISONERS. TOTAL CONVICTIONS OF NATIVES OF UTAH, 606.

for the year 1916.² The grouping of the counties into the five divisions is shown in Figure 9.

During the twenty-five-year period the total

² Religious Bodies, 1916, U. S. Bur. Census. Population estimated for 1916 from 1910 and 1920 regular census. For reason of choosing 1916 religious inclination of counties see Footnote 2, Chapter 3.

number of persons sent to the Utah penitentiary was 3134, of which 99 were merely being held for the Federal Government. This total is the equivalent of 34.2 yearly per 100,000 average population or nearly 8 per 100,000 smaller than the number of confinements reported in the above mentioned U. S. Government bulletin for 1922.

Referring again to Figure 9 it is seen that the six counties with more than 90 per cent Mormons had an average penitentiary conviction rate of only 17.4 or slightly over half the rate for the whole state. The average rates of groups numbered 2, 3, 4, and 5, in which the proportion of Mormons decreases, were 19.2, 28.5, 42.3 and 48.7 per 100,000 population. Stated in another way, the convictions to the penitentiary decrease as the proportion of Mormons in the counties increase. As would be expected, because of the small number of convictions and chances of error in estimated population, this relationship does not hold absolutely when the individual counties are considered, but a study of the figure will show that the two groups with over 80 per cent Mormons are in general considerably lower than the individual counties in the rest of the groups. Of the ten counties with a rate of less than 20, the only one not in the two groups with over 80 per cent Mormons is Rich County, and all persons reporting religion in this county in 1916 were Mormons, but the total number reporting any religion was less than two-thirds.

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The reports from which the above records of Utah were taken do not give the religious inclination of the convicts. The data kept at the Penitentiary are fairly complete for this item since about April, 1919, however, and in August, 1923, a tabulation was made of the religious inclination and nativity of convicts with numbers between 3717 and 4262. A summary of the results is given in the table which follows:

TABLE SHOWING CONVICTIONS TO UTAH STATE PENITENTIARY, 1919-23
By Religion and Nativity

Religion	Total	Nativity		Per Cent of Total Convicts	Per Cent of Utah Pop. 1916	Convicts Ex- pected
		Utah	Other			
Mormon	156	114	42	28.9	61.8	334
Catholic	100	1	99	18.5	2.4	13
Methodist	32	1	31	5.9	.4	2
Baptist	21	2	19	3.9	.3	2
Presbyterian ...	16	4	12	3.0	.5	3
Other Protest...	30	4	26	5.6	1.1	5
Other Churches..	40	1	39	7.4	.6	4
No religion	63	2	61	11.7		
Not given	82	9	73	15.2		
Totals	540 100.0	138 25.6	402 74.4	100.0		

This table shows only 540 convictions, but there were 6 others in which neither the nativity nor religion could be learned from the records at hand. The total number, 546, is equivalent to 126 a year or 27.3 per 100,000 population of the state, as compared with 125.4 a year or 34.2 per 100,000 during the 25-year period just discussed. The shorter record shows 26 per cent of those convicted to have been born in the State as compared with 20 for the

longer period; but since the proportion of native born people in Utah has increased about 10 per cent in the past 25 years, this would be expected.

If the population of Mormons in Utah during the years considered is taken as 280,000, which is not far from correct, the convictions per 100,000 Mormons would be 12.9 a year. Such a figure or one somewhat higher might have been expected from a consideration of the rates for the counties highest in Mormons as given in Figure 9. It should not be supposed that a large proportion of those not stating their religion were Mormon born, because 73 out of the 82 were born outside the state, whereas it is estimated that over 80 per cent of the Mormons are native to Utah. Even if the entire 82 were Mormons, however, the rate would be no higher than 19.6 and there is good reason for believing that very few of those not stating their religions were Mormons.

While the Mormons compose about 62 per cent of the total population of Utah, in the above table it is seen that they furnish only about 29 per cent of the convicts. Of the 156 Mormon convicts, 114 were born in the State. Therefore it is likely that only 21.1 per cent of all persons convicted were reared under Mormon control from birth. The last vertical column is given to show what would be expected if the criminals were furnished in proportion to the population of the different religious

denominations as of 1916. The Mormons furnished less than half their quota.

The State of Idaho, according to statistics of the Church, contained about 88,000 Mormons,³ which is enough to make a statistical study of that state significant. The Idaho Penitentiary Reports give the religious inclination of convicts. The convictions per 100,000 population in the State of Idaho for the four years 1919 to 1922 were 28.5. The rate for those native of Utah was 20.3, while, if the Mormon population be taken as 85,000 for this four-year period, the rate would be 17.4 per 100,000. It is seen from these figures that while the rate of convictions of Mormons in Idaho is somewhat above that for Utah, the Mormons in Idaho furnish 11 convicts per 100,000 population less than the average for the state as a whole.

The boundaries of the counties in Idaho have shifted so greatly since 1910 that it is impracticable to try to estimate the population in order to arrive at the per cent of Mormons in them. However, by using the counties existing in 1916 when the religious Census was taken it is possible to group the counties according to the proportion of Mormons to all persons reporting religious inclination during that year. This is not a strictly accurate classification because

³ Statistical reports of the Mormon Church; the Mormon statistics for Idaho exceeded the U. S. Census figures for Mormons in Idaho by 2.9 per cent in 1916.

many did not report religious inclination in some counties.

In the counties with over 80 per cent Mormons, according to the above method,⁴ there were, in these four years, 64 convictions to the Idaho Penitentiary. Equating this number with the estimated population, we find the rate to be 21.3 per 100,000, whereas the rate for the counties with between 66 and 77 per cent Mormons had a rate of 28.2 and the counties in which the Mormons composed only a very small fraction or none of the total population had a rate of 31.0. Here, as in Utah, the counties high in Mormons were lower than the average of the State in convictions, whereas the counties lowest in Mormons are higher than the average.

The Governor of Arizona, in 1916, stated ⁵ that of 438 convicts in Arizona during that year, 4 of them were Mormons. As the Religious Census for that year gives the number of Mormons in Arizona as 12,624, this would give a rate of 31.7 per 100,000 Mormons, whereas the rate for the state as a whole would be 159.6. The small number of Mormons in Arizona at that time makes the comparison of little value statistically, but it at least shows that there is no excess of criminals among the Arizona Mormons.

No other state has a large enough Mormon popu-

⁴These counties are Franklin, Madison, Oneida, Bear Lake, Teton, Jefferson, Cassia, and Fremont.

⁵In a letter of inquiry concerning the character of the Mormons in Arizona.

lation to make a study of crime in it of any value whatever. The three states considered all agree, however, in showing the Mormons to be relatively law-abiding.

It is very desirable that criminals be dealt with according to their crimes and that the citizens have confidence that the machinery for handling criminals will function as it should. Wrong is frequently done where the law is taken into the hands of mobs. According to the World Almanac for 1922⁶ Utah is the only state outside of the New England States of Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont, which had no lynching between 1885 and 1920. The states surrounding Utah show no such record. In that period Colorado had 25, Wyoming 17, Idaho 8, Nevada 6, Arizona 12, and New Mexico 16 lynchings, and other western states have similar high figures.

There have been impartial observers recording the conditions among the Mormons at various periods from the time of the immigration to Utah until the present. Practically none of these have spoken derogatively of the moral condition of the people. Most of these writers have reported conditions similar to the following statement by Phil Robinson:⁷ "I can assure my readers that the standard of public morality among the Mormons of Utah is such as the Gentiles among them are either unable or

⁶ P. 720.

⁷ *Sinners and Saints*, p. 186.

unwilling to live up to." Although this statement was made about 1884, it would appear from the figures presented above that the condition described then is found today. A few years later, Carlton, who served on the Commission sent to Utah to enforce the Edmunds Anti-polygamy Law, prepared the sketches for his "Wonderlands of the Wild West." After his seven-year sojourn among the Mormons, he wrote: "It is a common belief, propagated by sensational writers, and designing and interested persons, that the Mormons are a gang of incorrigible rogues and criminals; when, in fact, according to the testimony of every unprejudiced man who is acquainted with them, that for honesty, industry, sobriety, neighborly kindness and peace and good order, the Mormons are at least equal, if not superior, to any other community on this continent. Over 95 per cent of the saloon-keepers and gamblers of Utah are anti-Mormons, and while the Mormons are over 75 per cent of the population, yet six- or seven-eighths of the heinous and felonious offenses, as murder, manslaughter, burglary, robbery, rape and the like, are committed by the Gentile, or non-Mormon, minority." Carlton's statements concerning the proportions given above were based on figures gathered in a census made about 1880. They do not differ essentially from the figures for the present.

In a speech made by Senator Thomas of Colorado

in the U. S. Senate he says:⁸ "Mr. President, when respect for the law is the exception and not the rule, when the different forces of society are so antagonistic that the political structure is menaced with danger, it is refreshing to note that the adherents of this faith (Mormon) have at all times been the advocates and the exponents of peace, of justice, of law, and of order; and however just the criticisms aimed against former institutions, the fact remains, as established by more than half a century of practice, that the communities professing the Mormon faith are among the best and highest exemplars of American citizenship."

Senator Henderson of Nevada, at this same gathering, said: "We have in eastern Nevada a number of Mormon settlements. I have visited a number of them. I wish to say that there are no better citizens in the country than those of that faith. In one community that I know of, established over 40 years ago, there has never been a jail. I believe that is true of the others. These people never have any use for jails. Where they go, law and order prevail, and thrift and economy are taught and practiced."

As a summary of this chapter, it may be said that Utah ranks among the best states in the Union in its statistics of crimes which call for penitentiary confinement. An analysis of the penitentiary statistics of Utah by counties for a period of 25 years

⁸ *Congressional Record* of Nov. 11, 1919.

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